China
TOURISM

MARCH 1994

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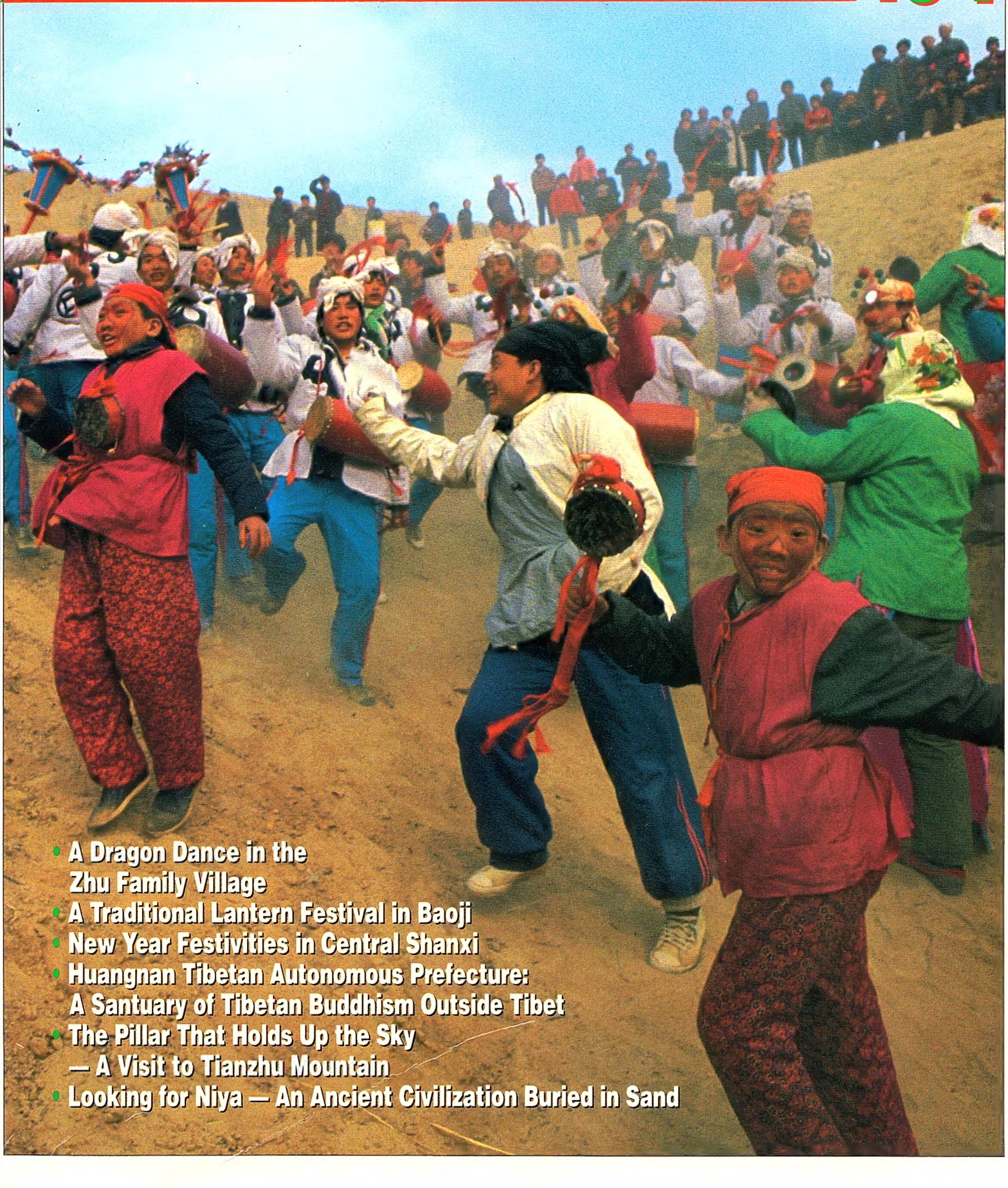

- A Dragon Dance in the Zhu Family Village
- A Traditional Lantern Festival in Baoji
- New Year Festivities in Central Shanxi
- Huangnan Tibetan Autonomous Prefecture: A Santuary of Tibetan Buddhism Outside Tibet
- The Pillar That Holds Up the Sky — A Visit to Tianzhu Mountain
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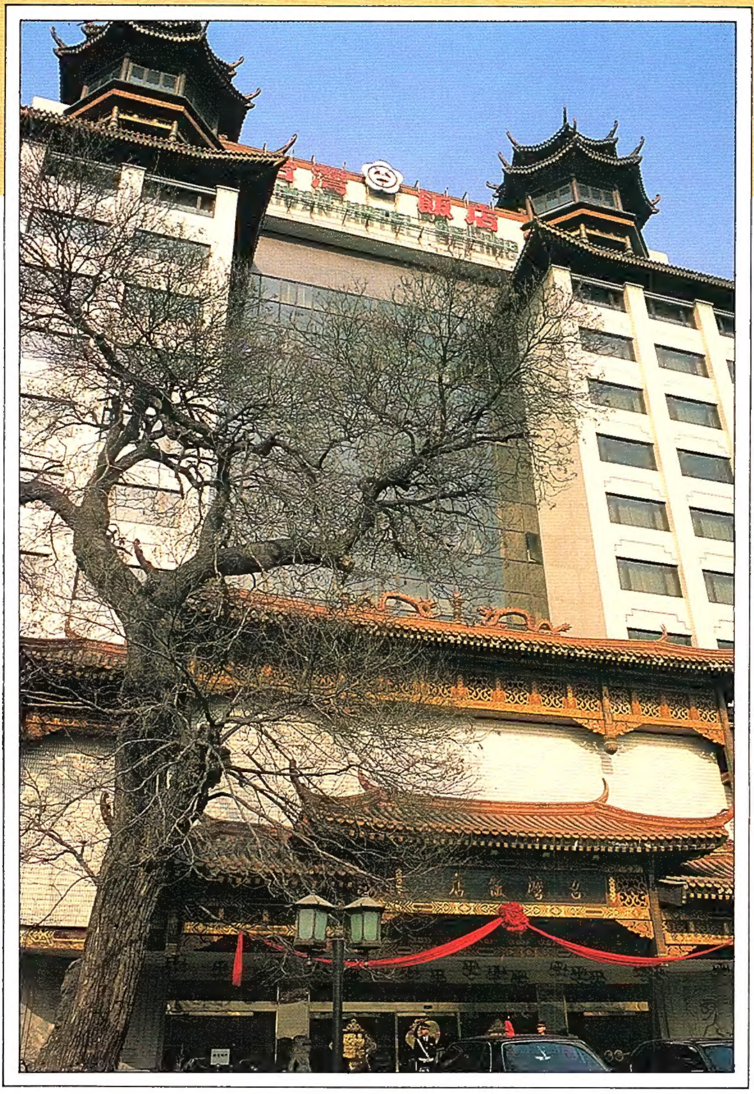

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EDITORIAL

Almost Like the Old Days

Spring Festival, another name for the lunar New Year holidays, occurs during the two weeks between the first day of the lunar year and the Lantern Festival, held on the 15th day. This period is a time for rejoicing and celebrating with one's family, much the same as during the Christmas-New Year holidays in the West. On the 15th and final day of Spring Festival the moon is at its fullest, and this is when festivities reach their climax all over China.

In the past, the Lantern Festival was the one day when Chinese girls of well-to-do families were allowed to go out and mingle with boys their own age, as the rest of the year they were kept safely within the confines of their courtyard walls. Today, of course, women have no such restrictions and the Lantern Festival is an occasion for people of all ages to enjoy. Brightly-coloured lanterns line the streets of towns all over China, just as in the old days, and the sound of operas being performed fills the air.

In this issue we are pleased to introduce our readers to a special kind of performance held only during the New Year, called *Shehuo*. The province of Shaanxi is home of the Shehuo, and the ancient town of Baoji is one of the best places to see this traditional outdoor event. We also take a look at some other New Year activities in neighbouring Shaanxi Province, and witness a remarkable dragon dance in the Zhu Family Village in Zhejiang Province.

For Westerners, of course, the New Year holiday is long gone, therefore this issue includes articles on a wide variety of other topics. Armchair adventurers and real-life explorers have long been fascinated by tales of an ancient city buried deep in the sands of the Taklimakan Desert. Our article on the Niya ruins sheds new light on this enigmatic region, which once was the site of a flourishing civilization.

We also pay a visit to one of China's many Tibetan areas outside of Tibet — the Huangnan Tibetan Autonomous Prefecture in Qinghai Province. Life goes on here much the same as it does in all other Tibetan communities, with Buddhism playing a leading role in everything the inhabitants do. For tourists who don't have the time to visit Tibet itself, a trip to Huangnan will provide a good taste of what life is like on the "roof of the world".

Moving south to Anhui Province, we take a look at a mountain that few travellers know about, called Tianzhu. Less famous than nearby Huangshan Mountain, Tianzhu has remained virtually untouched by the hand of man due to its precipitous and rocky heights. For climbing enthusiasts this only adds to its attraction, as our reporter discovered. A number of smaller articles on art and culture round out this second issue of the Chinese Year of the Dog.

CONTENTS

No. 164 March 1994

PHOTOGRAPHER'S GALLERY 56

THINGS CHINESE

Artistic Gourds from Shandong 68
Photos & Text by Feng Keli

INTERVIEW

Ding Cong — The "Buddha" of the Cartoon World Photos by Xue Tiejun 70

FOR THE COLLECTOR

Two Modern "Butterfly Lovers" 74
Article by Qiu Bin & Xiu Shi

FOLK ARTS AND CRAFTS

Fengxiang's New Year Woodblock Prints 78
Photos by Wong Chung Fai/Text by Chen Yan

TRAVEL NOTES 80

BUSINESS TIPS 85

EXECUTIVE JOTTINGS

Major Hotels in Shaanxi, Shanxi, Anhui, Zhejiang and Qinghai Provinces 86

NEWS 89

NEXT ISSUE 90

Front Cover: This Yangko dance from Shaanxi's Hengshan County is the oldest type of Yanko ever performed *(by Liu Zongfang).*

LUNAR NEW YEAR ACTIVITIES

A Traditional Lantern Festival in Baoji 6

Article by Bao Xiu

Baoji is a city in Shaanxi Province with a history dating as far back as the Western Zhou Dynasty thousands of years ago. New Year festivities draw heavily on Baoji's past, and include a wide variety of *Shehuo* opera performances, drum and gong processions and ancestor worship.

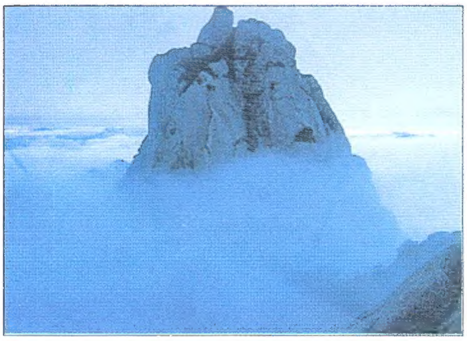
A Dragon Dance in the Zhu Family Village 20

Photos & Article by Xie Guanghui

Every year the people of this small village in Zhejiang Province work together to make a paper lantern dragon for the Lantern Festival. Celebrations begin early in the morning with offerings to ancestors in the family temple, and do not end until that night, when the dragon performs its annual "dance".

LANDSCAPES AROUND CHINA

The Pillar That Holds Up the Sky — A Visit to Tianzhu Mountain 48



Photos by Ling Jun/Article by Jiang Wenbo & Qi Geng

Located in the far south of Anhui Province, Tianzhu Mountain may not be as famous as its nearby cousin Huangshan, but still has a rugged charm all its own. Its precipitous heights mean that fewer tourists make it to the top, but for those who do, the rewards are magnificent.

Huangnan Tibetan Autonomous Prefecture: A Sanctuary of Tibetan Buddhism Outside Tibet

28

Photos by Er Dongqiang
Article by Li Jie

Just south of Xining in Qinghai Province is the little-known region of Huangnan, home to over 35 Tibetan Buddhist monasteries. In this article we visit four of these, and observe the Tibetan way of celebrating the lunar New Year.

New Year Festivities in Central Shanxi

36

Article by Duan Gaifang

This part of Shanxi Province has some of the most colourful and traditional New Year customs found anywhere in China: making sculpted dough figurines, building great lantern-and-firecracker structures, putting on *Shehuo* performances and walking on stilts, to name just a few.

VOYAGES OF DISCOVERY

Looking for Niya — An Ancient Civilization Buried in Sand

62

Photos by Liu Yusheng/Article by Liu Wensuo

Deep in the Taklimakan Desert lie the ruins of an ancient and enigmatic civilization that archaeologists have only recently begun to explore. No one knows for sure how or why Niya came to be buried in sand, but each expedition provides new clues to this mysterious puzzle.

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A Traditional Lantern Festival in Baoji

ARTICLE BY BAO XIU

Red flags, red clothes and the sound of drums and cymbals bring a festive atmosphere to this harsh land during the Lantern Festival (by Dong Zhiyun).

From time immemorial no holiday has been more important to the people of Baoji in Shaanxi Province than the period from the first day of the lunar New Year to the Lantern Festival on the 15th day. This is a time for family reunions, and no matter how far away they are, all Baoji natives must return home before New Year's Eve. It is also an occasion to enjoy the harvest of a year's hard work. Even the poorest families make it a point to save up so that everyone can have his or her share of food and drink during the holiday season.

Rulers of the land may come and go, but the established ritual for celebrating the New Year never changes. Nothing on earth could stop the people here from decorating their houses with New Year pictures, colourful couplets and papercuts, or from putting on their best clothes and parading the village streets and fields, accompanied by the festive sound of gongs and drums. For the fortnight or so between New Year's Day and Lantern Festival, the otherwise wintry and bleak Loess Plateau comes alive with the noise and excitement of New Year celebrations.

The carnival-like atmosphere of New Year in villages all across China actually has its cultural roots in Baoji, the cradle of the Western Zhou (c. 11th century-770 B.C.) and Qin (221-207 B.C.) dynasties.

New Year's Offerings

Thousands of years ago, after the founder of the Western Zhou Dynasty unified the country, he handed over this region to his uncle, the Duke of Dan. Under the rule of the duke, who was a highly cultured and self-disciplined man, the local people developed qualities such as honesty and kindness, as well as the practice of worshipping their ancestors, a tradition that has continued to this day.

According to custom, New Year's Day begins in Baoji in the form of a ceremony in the fields, when offerings are made to one's ancestors, heaven and earth. The sacrificial offerings for the ceremony are prepared on New Year's Eve under the watchful eyes of clan leaders. Early the next morning all the families go to the village temple, bringing offerings, candles and incense. While a local band strikes up the familiar folk music, everyone is required to kowtow three times and prostrate themselves nine times before the memorial tablets which bear the names of their ancestors. Just before day breaks the assemblage leaves the temple and troops off into the fields, where they set up a number of tables, facing east, lay out the sacrifices and light the incense. By the time the sun has barely risen, the fields are already resounding with the din of firecrackers, drums, gongs and *suona* horns.

At sunrise all the villagers, men and women, young and old, go down on their knees behind the clan leader and kowtow in unison in the direction of the rising sun. First they make obeisance to heaven and earth for creating the wondrous bounty of nature and for bringing their forefathers into this world. Then they pay tribute to the souls of their forebears, who worked this fertile land so that later generations could live and prosper. The significance of this ceremony is

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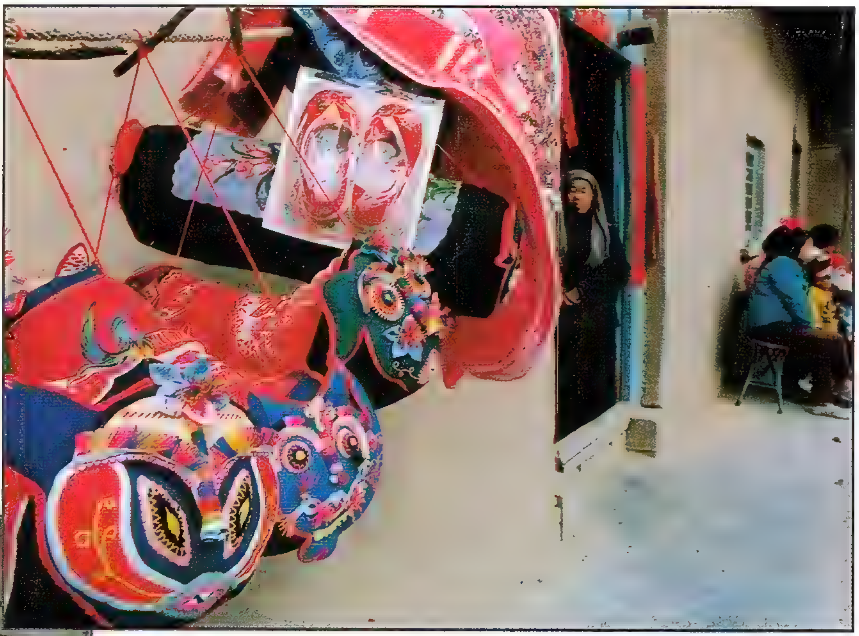

The ten days before and after the first day of the first lunar month is an especially favourable time for weddings, as all one's relatives are home and food is in ample supply (1, by Jiao Jingquan). ■ *Making* mantou, *or steamed bread, is an indispensable part of the preparations for New Year festivities (2, by Chen Shuansuo).* ■ *If a baby completes its first month of life during the Spring Festival, Baoji residents always give a "tiger" gift — either tiger shoes, tiger hats or tiger pillows (3, by Dong Zhenbiao).* ■ *In Baoji, it is believed that tiger hats — besides keeping the child's head warm — have the added effect of warding off evil (4, by Liu Zongfang).* ■ *According to Baoji village rules, one must have one's hair cut before the start of the lunar New Year, therefore business in barber shops and beauty parlours is brisk at this time (5, by Liu Zongfang).*

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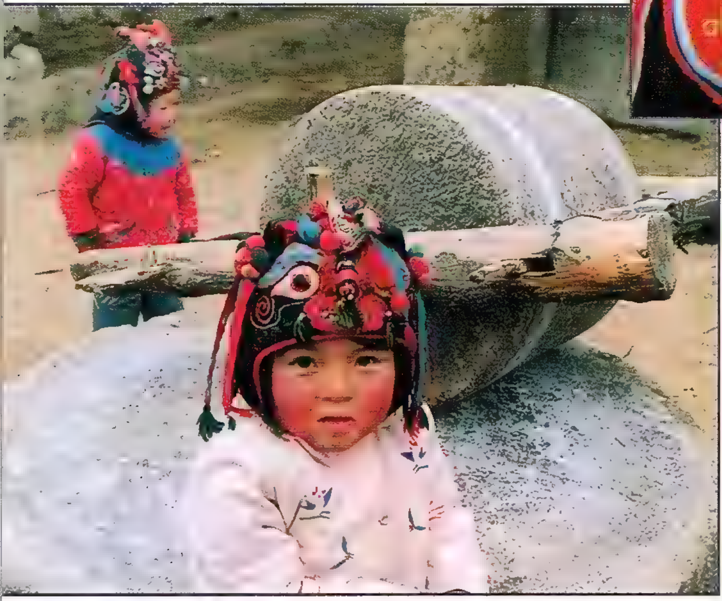

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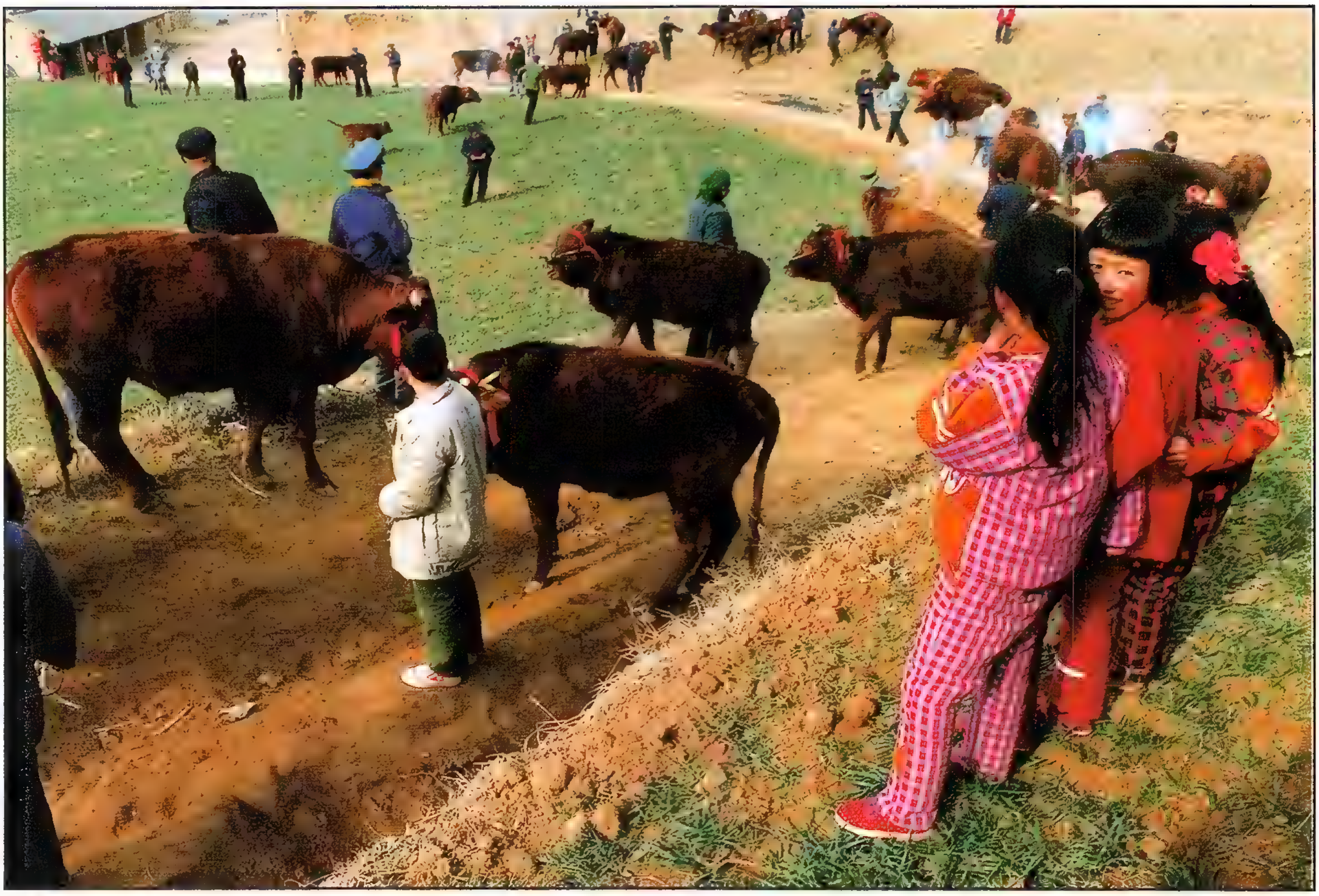

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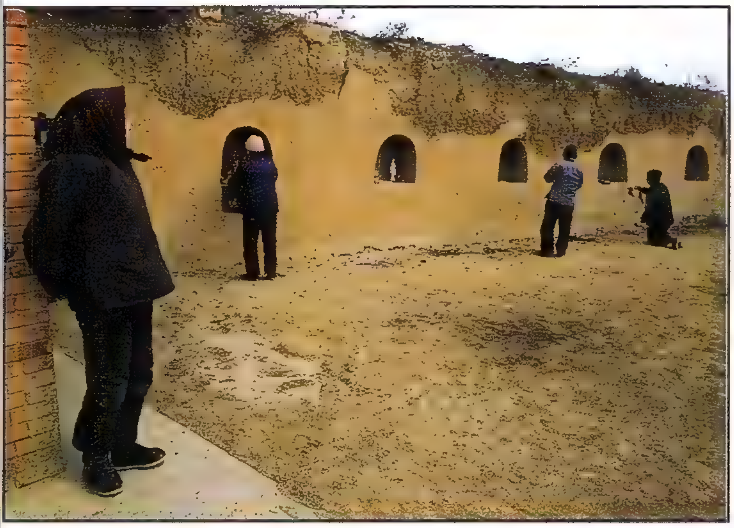

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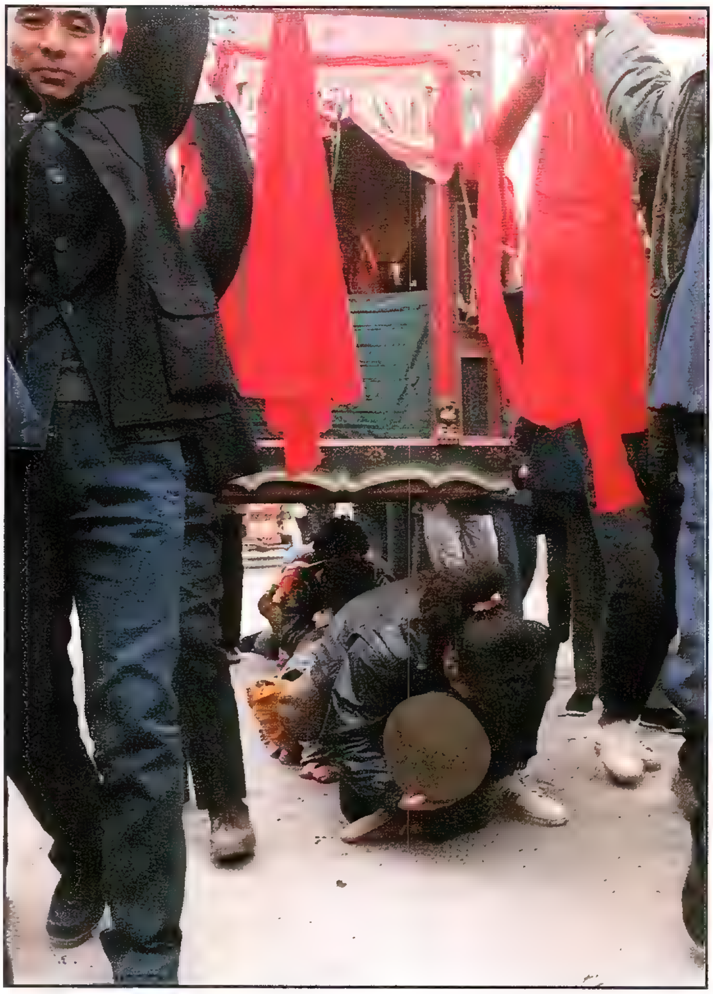

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In many towns and villages, Shehuo performances are an integral part of the New Year. Judges sit on the stage to decide which Shehuo troop is the best, while the children hide under the stage as firecrackers explode overhead (1, by Yang Yamin). ■ *This troop of drummers produce a sound louder than thunder (2, by Liu Zongfang).* ■ *Farmers tie red ribbons around their oxen, which have been working hard for them all year, and parade them through the fields to let them enjoy the New Year (3, by Liu Zongfang).* ■ *All the small shrines in the area are busy just before the lunar New Year, when everyone has a wish for the coming months (4, by Liu Zongfang).* ■ *The invention of fire is honoured in a special way in Baoji. During the New Year festivities, residents ask the Fire God to leave the Fire God Temple and come to their village for a few days, where he will be worshipped. During the Fire God's journey in his sedan-chair, women kneel on the ground with their children in their arms and let the sedan-chair pass over their heads, as they believe this will protect the child from illness and other misfortunes (5, by Fang Weihua).*

naturally lost on the younger children, who take the opportunity to have fun and run around in the fields letting off firecrackers.

Animals on Parade

Farming goes back a long way in Baoji. Inded, Baoji is famed as being the place where the legendary God of Agriculture, Emperor Yandi, first planted grain, and where Hou Ji, founding father of the Western Zhou Dynasty, first invented farming methods. Local farmers love the land and their animals dearly. On the morning of New Year's Day, before leaving home to call on friends and relatives, every family takes out its farm animals for a parade in the fields.

Right after the ceremony of honouring one's ancestors is over, the farmers return to the village, give their animals a thorough scrubbing and combing and then drape their heads with a piece of colourful silk knotted in the shape of flowers. Then the animals are treated to a rare feast of nutritious fodder under their masters' doting care.

At this point, when the farmers' four-legged friends are all gathered under the village's Chinese scholartree, they no longer look their dusty, dirty selves. At the village head's shrill whistle, they trot into action for a race across the fields. Children push their way among the animals, shoving and bumping and holding long bamboo poles with firecrackers hung from the top. Suddenly the frozen land is reverberating with the sound of clattering hoofs and crackling fireworks.

This cross-country animal parade is held for three reasons. First, it is designed to warm up the animals for the forthcoming spring ploughing now that the long, idle winter is drawing to an end. Second, it provides an opportunity for villagers to see who has done a good job in tending and caring for their animals. Third, it is a token gesture on the part of the farmers to return the animals to nature — animals are, after all, born free, and their masters inevitably feel sorry for putting them through all the hardships of farm labour.

History Comes Alive in Baoji

The subject matter of the pictures, couplets and window papercuts the local people use to decorate their villages during this holiday season draw heavily on Baoji's long history. Likewise, the theatrical performances called *Shehuo* put on in the villages around the time of the Lantern Festival offer a rich repertoire, and are centred round both official and unoffical local history. One historical scene after another is relived on the makeshift stages, which are propped up right in the middle of streets or along the sides of roads.

There are all kinds of Shehuo performances in Baoji, but their themes are uniformly traditional. All the characters on stage are household names, including Liu Bei and Zhuge Liang from the classic novel *Romance of the Three Kingdoms*, the righteous official Bao Zheng, and the ungrateful Chen Shimei and his wife from the opera *Decapitation*

(Continued on page 18)

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This man dressed up as an ancient military general is acting in a Horse Shehuo performance (2, by Dai Zhichao). ▪ Face-painting is a skill that requires both patience and time. As the number of local make-up artists is limited, doing an entire troop often takes all night (3, by Liu Zongfang).

4

In this harsh winter climate, Shehuo performances bring much-needed entertainment and fun to Baoji residents (1, by Liu Zongfang). ▪ An opera performer taking a break (4, by Jiao Jingquan). ▪ Backstage at a local Shehuo performance (5, by Liu Zongfang)

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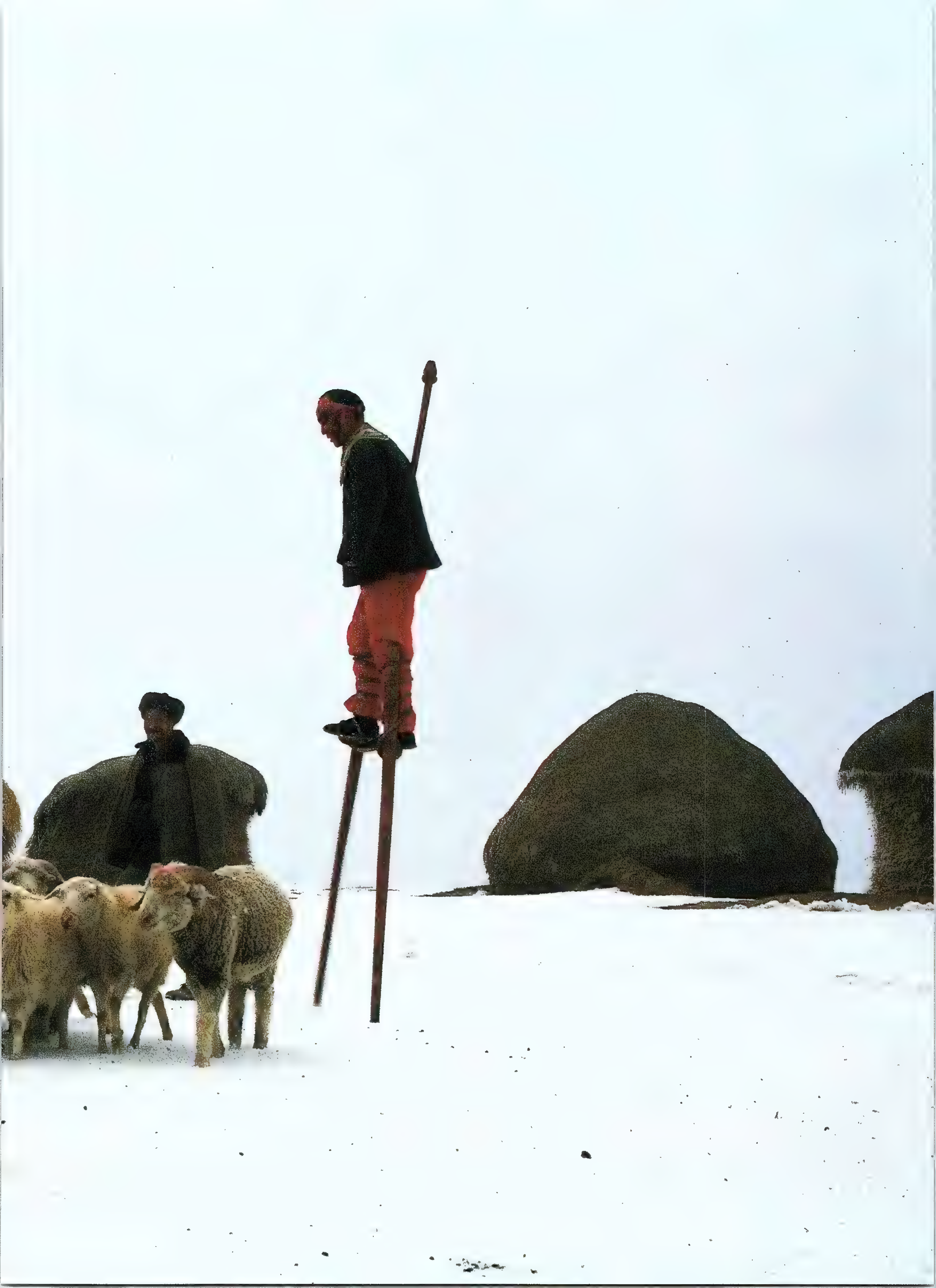
After taking part in a stilt-walking performance, this man returns home to help his father count their sheep (by Qiu Xiaoming).



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Local spectators vye for the best position to watch a Shehuo performance (1, by Miao Keqiang). ■ *Male and female stilt-walkers parade through the streets and lanes during Shehuo performances, often covering three or four kilometres in one day (2, by Wang Jinfeng).* ■ *Wherever they go, Shehuo performers always get offerings of tea and snacks from the villagers, who realize how hard the actors work (3, by Liu Zongfang).*

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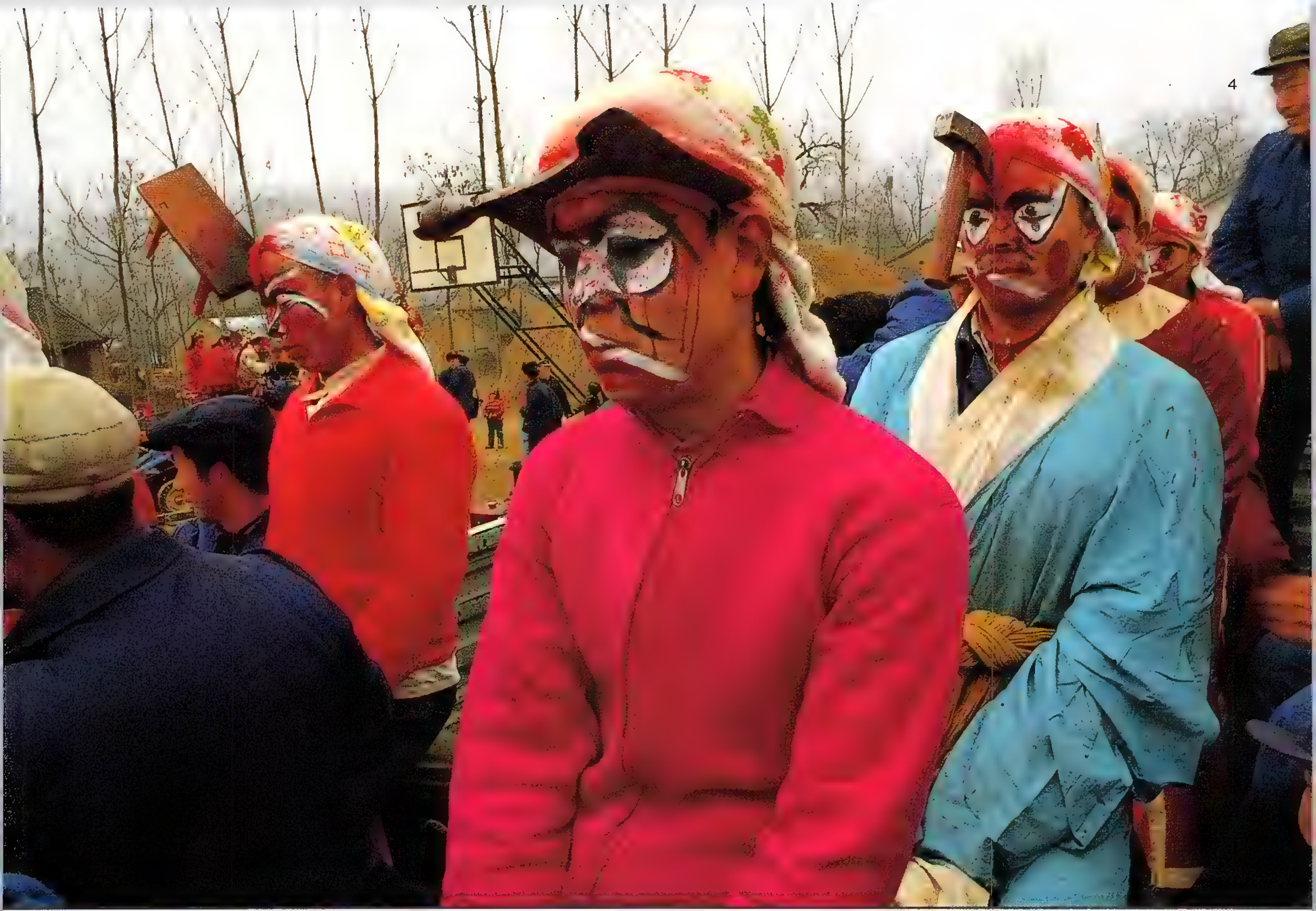
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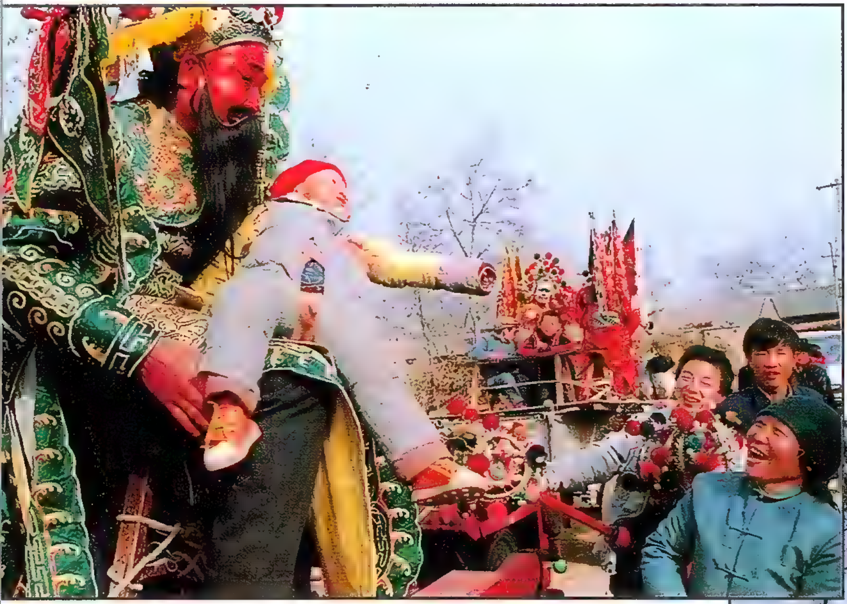
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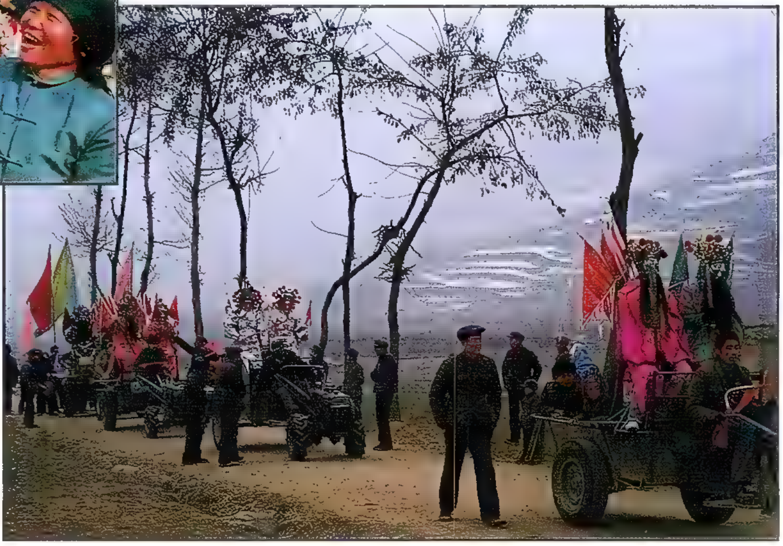
One of the Shehuo performances in the town of Chisha is called Kuaihuo, which literally means Happy Shehuo. The purpose of this performance is to demonstrate the bad ending that comes to evil people, thus bringing a feeling of security and contentment to the good (4, by Hu Wugong).

According to village custom, when a Shehuo troop passes in front of one's house, the owner should hold his child in his arms and let important opera characters like the God of War touch the child, as it is believed that this will bring the child good luck and fortune (5, by Bai Tao). ■ *Shehuo performances have undergone many changes and modernizations. Now, instead of the traditional ox-carts and horse-carts, tractors and cars are used to transport the procession (6, by Liu Zongfang).*


6

(Continued from page 12)

of Chen Shimei. All the historical figures are related one way or another to this ancient land, and are given a chance to mingle with the living for these few days of merry-making every year.

Baoji Shehuo performances fall into eight categories and include Horse Shehuo, Stilt-walking Shehuo, Mountain Shehuo and Stage Shehuo. The grandest and most impressive of these is the Horse Shehuo, in which the performers dress up in full military regalia and play the part of ancient warriors, riding their horses and battling with long spears or broad swords. No matter which type of Shehuo is being performed, however, one can always see the colourful banners decorated with dragon and phoenix patterns and hear the sound of gongs and drums.

The neighbouring village of Maiheying is said to have been the location of an army barracks under the command of General Cao Cao of the Kingdom of Wei, which was at war with the Kingdom of Shu during the Three Kingdoms period (220-280). Even after hundreds of years, the militant tradition here is still very much alive today. During Spring Festival the entire village becomes engulfed in the sound of hundreds of drums and gongs being struck, as if the musicians are trying to rouse the wheat plants from their long winter slumber to greet the new year.

The cacophony of sound reaches its climax during the Lantern Festival. On that day robust men and their womenfolk put on ancient army uniforms and march in military formation from the village to the fields. Leading the way and directing another 99 drummers behind him is a man in his sixties, the village's most experienced percussionist. Brandishing two metre-long batons, his hands describe a dazzling array of arcs in the air before landing on the huge drum, producing a sound that could shake the earth to its core.

Above the rumbling of drums one can hear the sweet sound of cymbals, which are held in the hands of 100 women who walk in formation behind the male drummers. The combined litany of sounds is so inspiring that one can easily imagine how, in ancient times, the drum and gong bands were able to so effectively boost the morale of the soldiers. Many a war has been won on Chinese land admist the sound of these age-old instruments.

Today, fortunately, wars have long been consigned to the dustbin of history in this part of the world, and marching bands have taken on an entirely new meaning — serving as a symbol of the farmers' wish for favourable weather and successful harvests in the coming year.

Translated by Ling Yuan

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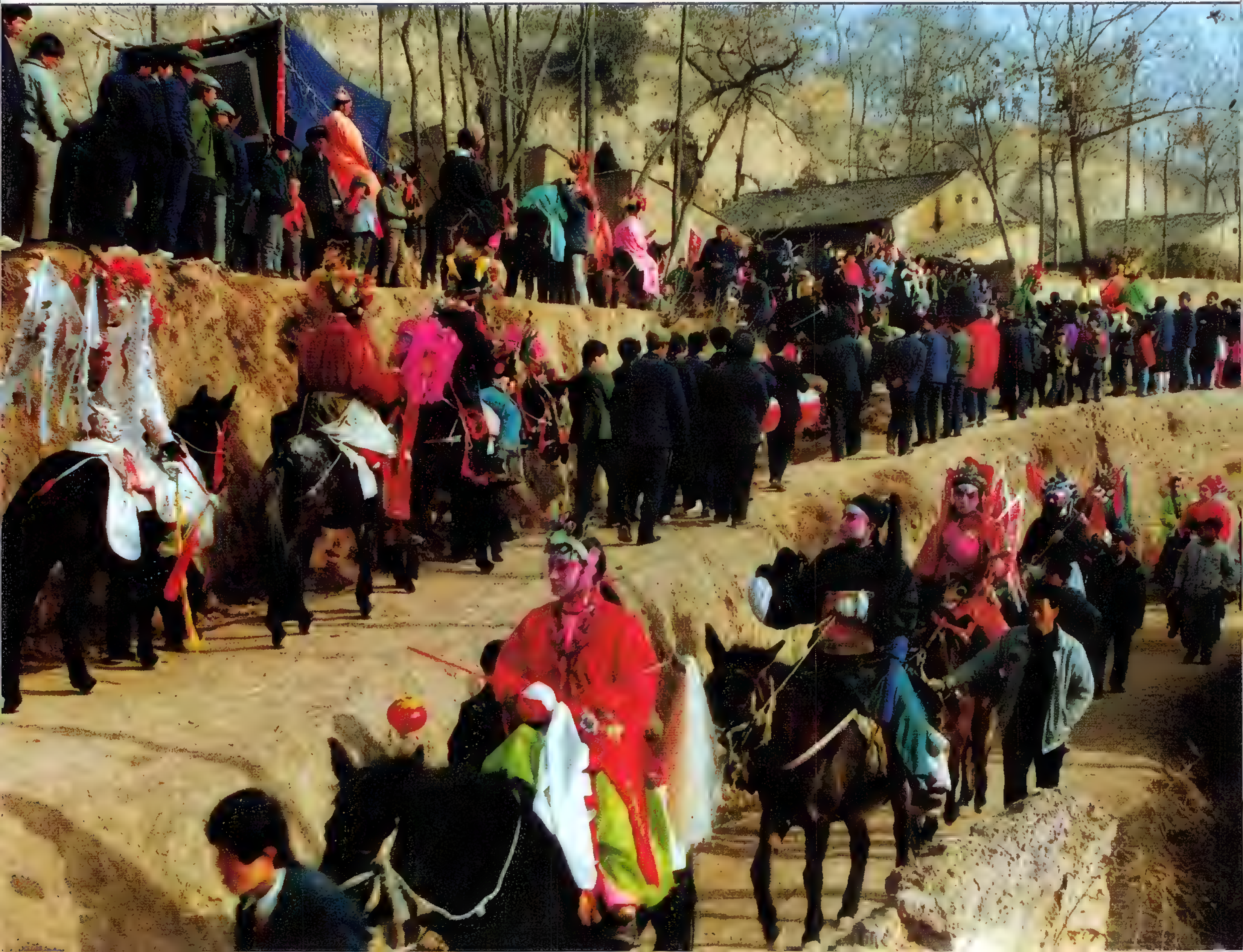

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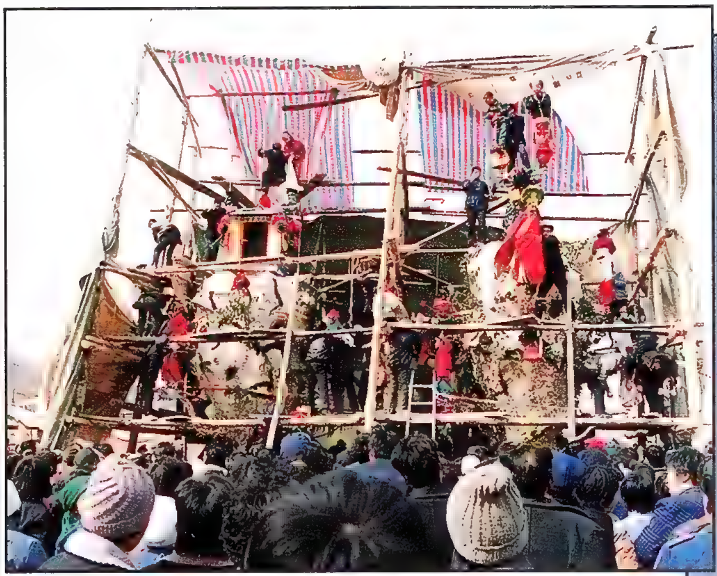

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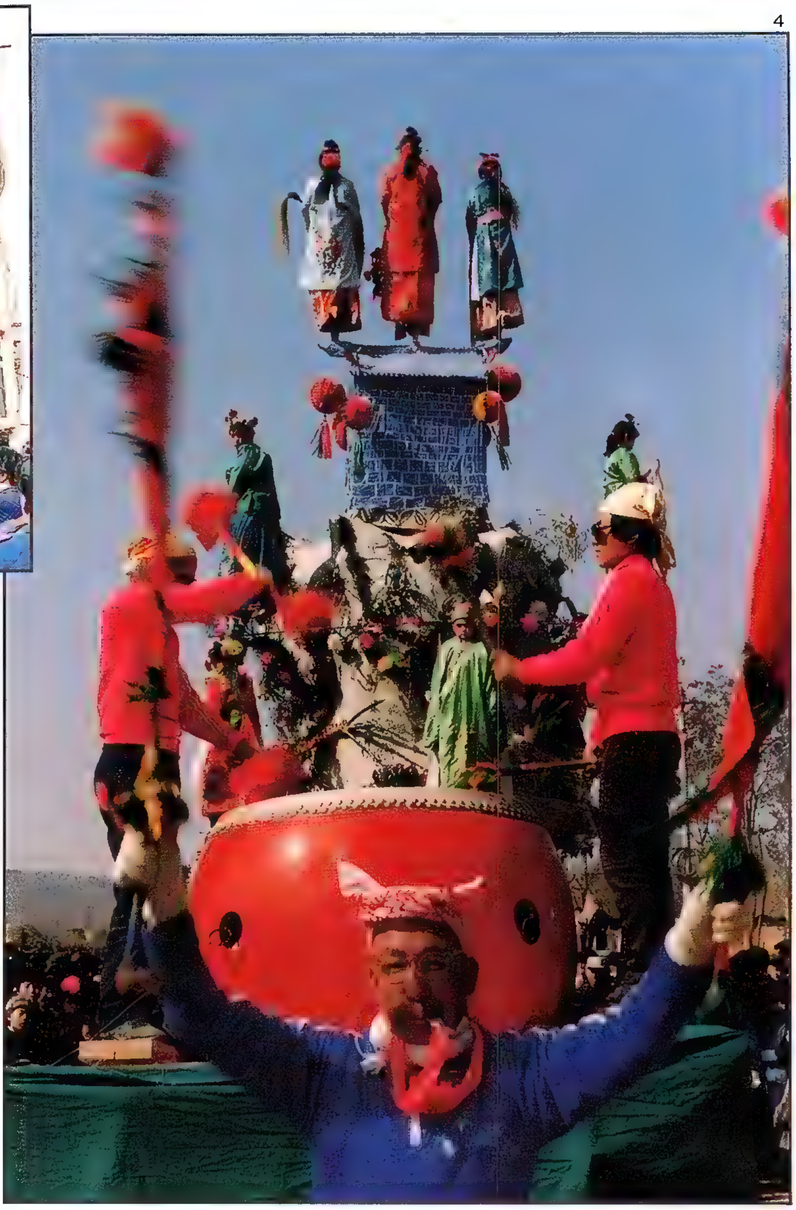
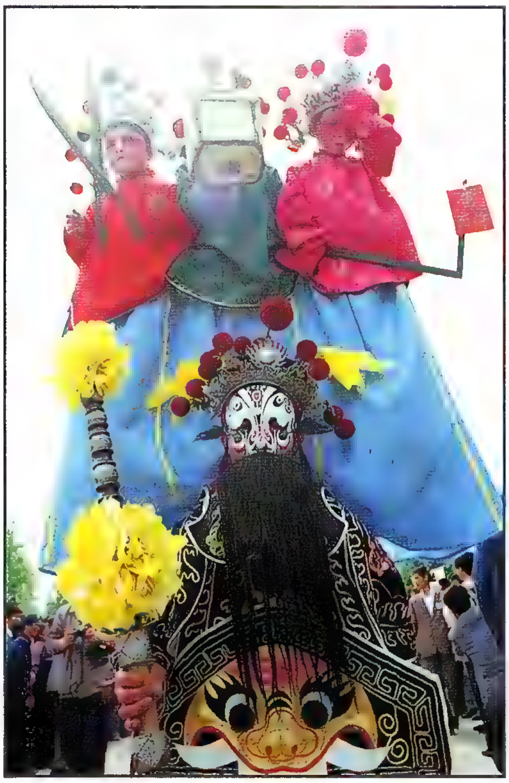


One of the most spectacular Shehuo performances in Baoji is the Mountain Shehuo. First a large frame is built on top of a stage, which is set with iron poles that are cemented into place (3, by Liu Zongfang). ■ Children dressed in loose, colourful costumes take to the stage and are bound with strips of cloth to the poles, so that they do not fall off. Finally, the frame is removed and the entire structure is set on top of a gigantic drum, all of which is then placed on a float and paraded through the villages (4, by Chang Mingde).

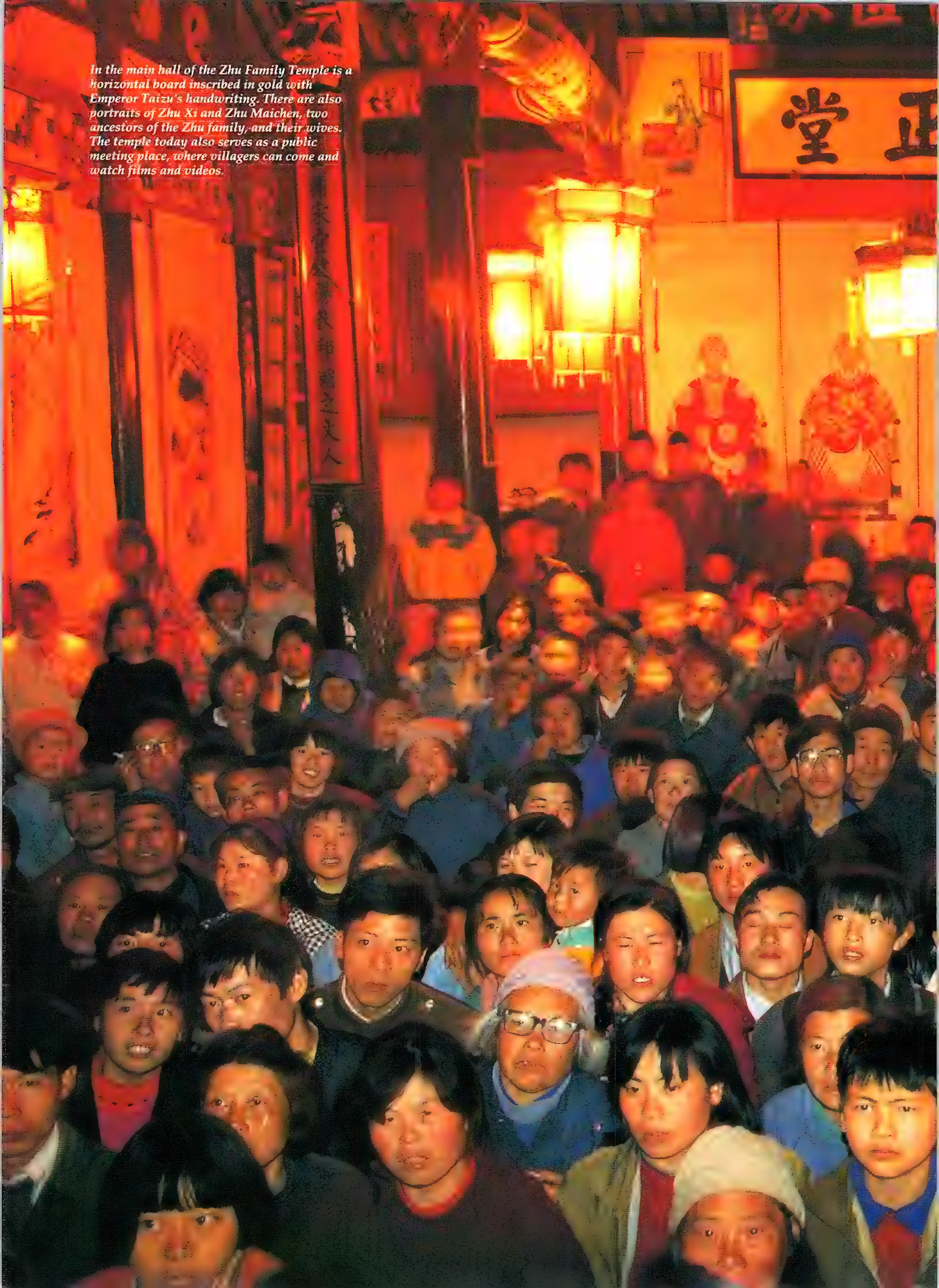
2

Shehuo troops pass each other at the entrance to a village (1, by Wang Haijin). ■ A Shehuo performance in a small village (2, by Wang Haijin).

5



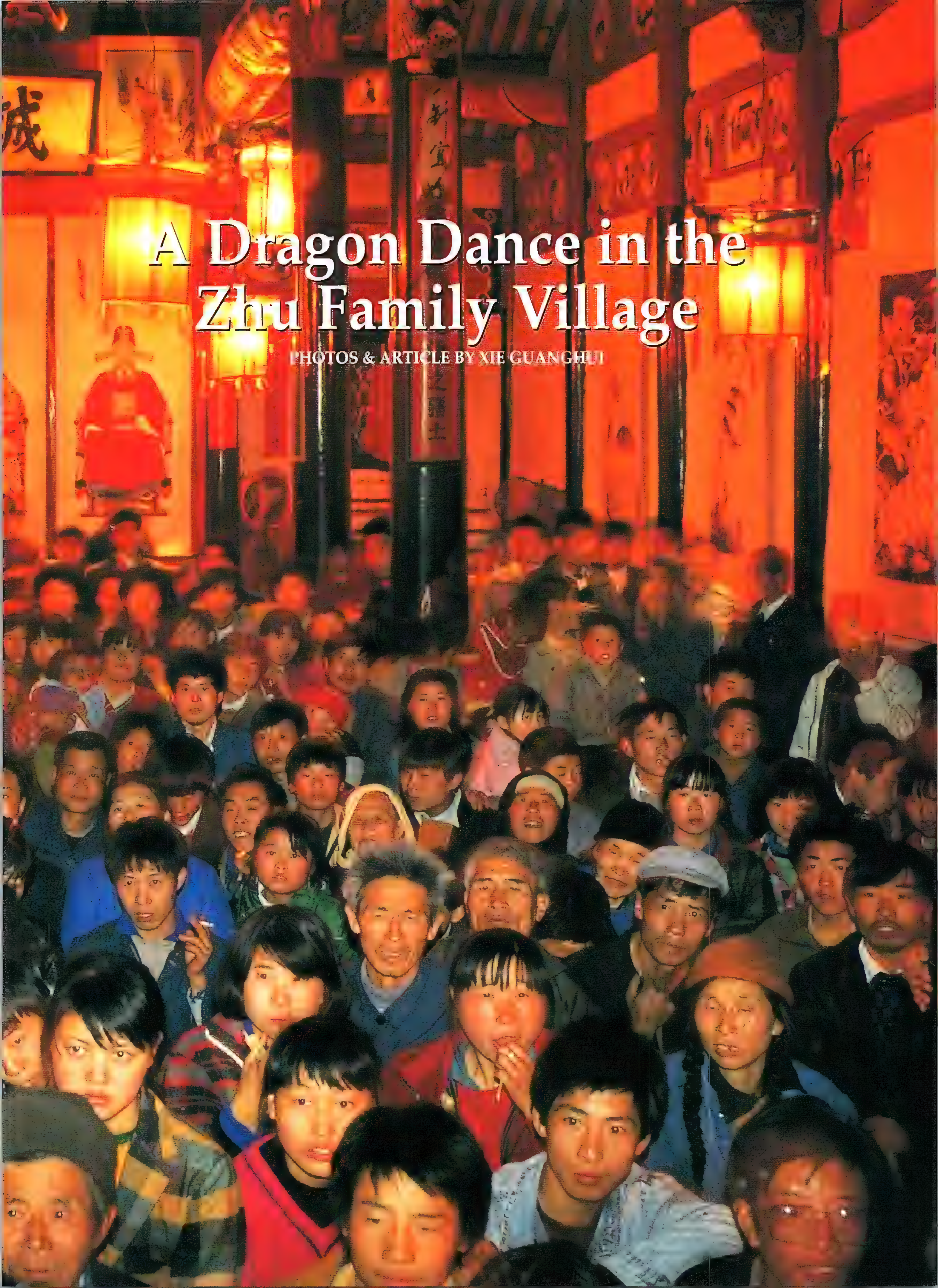
Bei (Carrying on the back) Shehuo involves tying one or two children tightly to the shoulders of an opera performer. Parading through the village for an entire day like this takes a lot of energy and strength (5, by Liu Zongfang).

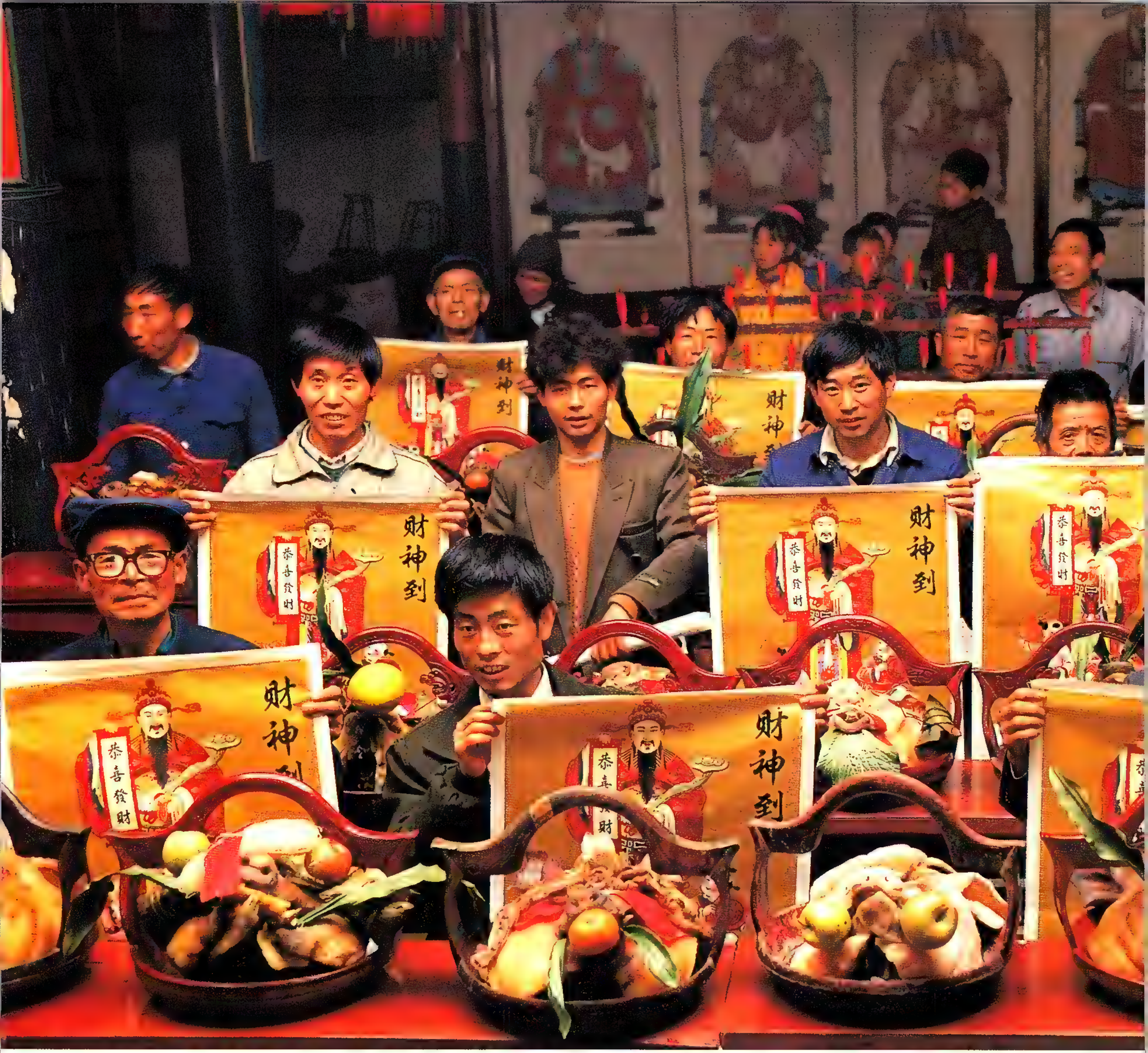


In the main hall of the Zhu Family Temple is a horizontal board inscribed in gold with Emperor Taizu's handwriting. There are also portraits of Zhu Xi and Zhu Maichen, two ancestors of the Zhu family, and their wives. The temple today also serves as a public meeting place, where villagers can come and watch films and videos.

A Dragon Dance in the Zhu Family Village

PHOTOS & ARTICLE BY XIE GUANGHUI





The villagers offer sacrifices to their ancestors on the morning of the Lantern Festival.

It is said that after Zhu Yuanzhang, founder of the Ming Dynasty, became Emperor Taizu, he often missed his hometown, the Zhu Family Village in Anhui Province's county of Fengyang. One day, therefore, he personally wrote an inscription on a horizontal board and had it sent by messenger to his village. After leaving the capital of Nanjing, the messenger made inquiries all the way along his journey and finally found the Zhu Family Village high in the mountains. The villagers were extremely delighted to receive such a gift from the emperor, and hung it in their family temple.

Only after the messenger arrived back to Nanjing did the emperor realize that the board had been sent to the wrong place. The horizontal inscribed board was instead delivered to the Zhu Family Village in Chun'an County in Zhejiang Province, next door to Anhui. The messenger was frightened to death, but Emperor Taizu only laughed and said, “Send another one. Let them keep that one for their village.”

It is uncertain whether this is a true story or not, but there is indeed a horizontal board with Emperor Taizu's handwriting hanging in the family temple of the Zhu Family Village in Chun'an.

One day during the lunar New Year holidays last year, on the morning before the Lantern Festival, I began my own journey to the Zhu Family Village in Zhejiang. I set out from Hangzhou by bus, travelled via Fuyang and Tonglu, and then changed to a boat in Chun'an. The boat travelled for about an hour on Qiandao (Thousand Island) Lake, and arrived at Zhenwu, anchoring at the foot of a hill. Up on a slope I saw two tractors waiting on a narrow earthen road. I was told that the Zhu Family Village was a dozen kilometres from there, and that tractor was the only means of transport.

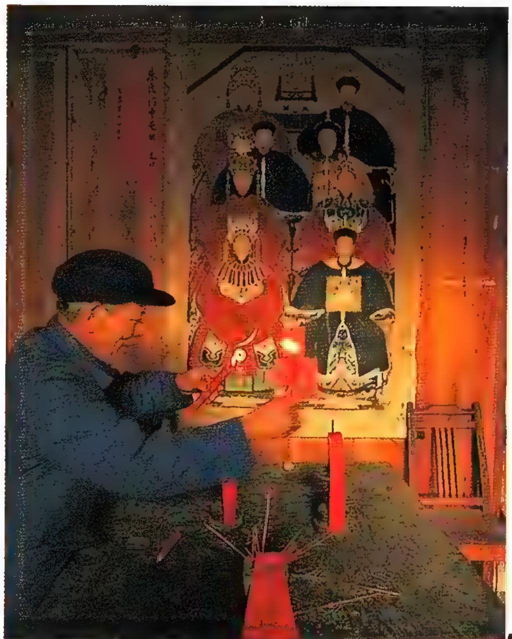
The tractor was packed with people pressed together as closely as bundled sticks, and as I climbed in I was immediately bound up as well, unable to make the slightest movement. The tractor dragged along the earthen road with difficulty, and its front wheels often slipped because of the heavy load at the back. Sitting in front of me was an old man whose name was Zhu Deshui, a resident of the Zhu Family Village who had gone to the town that morning to see a dentist.

The tractor stopped at the end of the road. The Zhu Family Village was located at the foot of a hill on either side of a stream that

flowed down from the summit. In the village an arched stone bridge stood over the stream, and under the bridge a stone path stretched along up into the hills. Zhu Deshui ushered me into a small shop by the stream and shouted, "Tianxun, we have a guest here."

The shop was packed with people watching a film on video. A man in his forties stood up and spoke with me. He told me that many of the villagers were just then making a "lantern dragon" in the family temple, so I hurried there to have a look.

The family temple was situated at the centre of the village and faced south. It consisted of two halls with a small courtyard in between, and two horizontal inscribed boards hung in the main hall. The upper one was the one given to them by Emperor Taizu and was inscribed with four large characters reading "Zi Yang Ren Jia" (families living on Ziyang Mountain), just as the legend said. The lower board read "Honest and Upright", the name of the temple hall. Under the hortizontal boards were four portraits of Zhu family ancestors, and the two couplets on either side read "Famous Confucian Scholars of the Song Dynasty" and "The Magistrate of Guiji of the Han Dynasty". I was told by the villagers that the four people were Zhu Xi, a well-known Confucian scholar who lived in the Song Dynasty, Magistrate Zhu Maichen and their wives, all ancestors of the Zhu family.

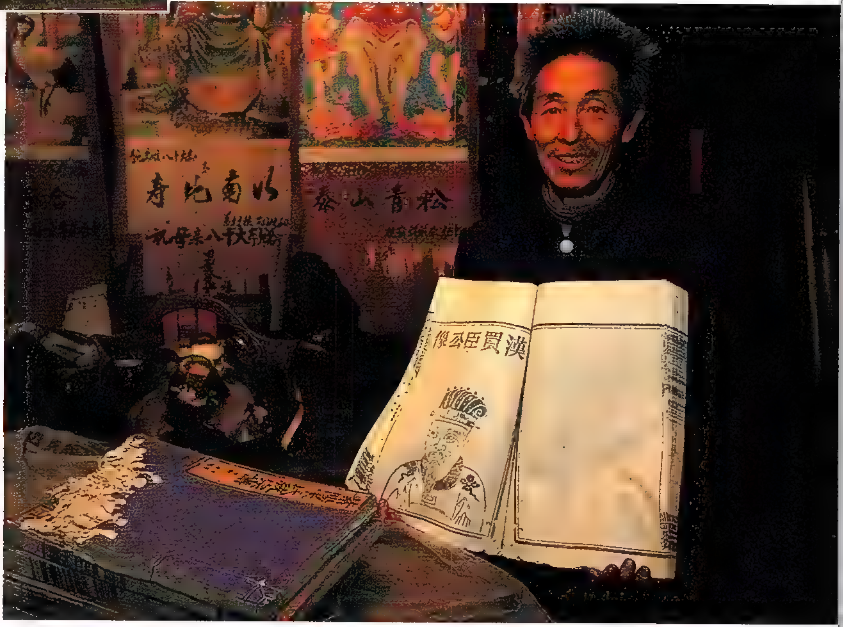


The Making of a Lantern Dragon

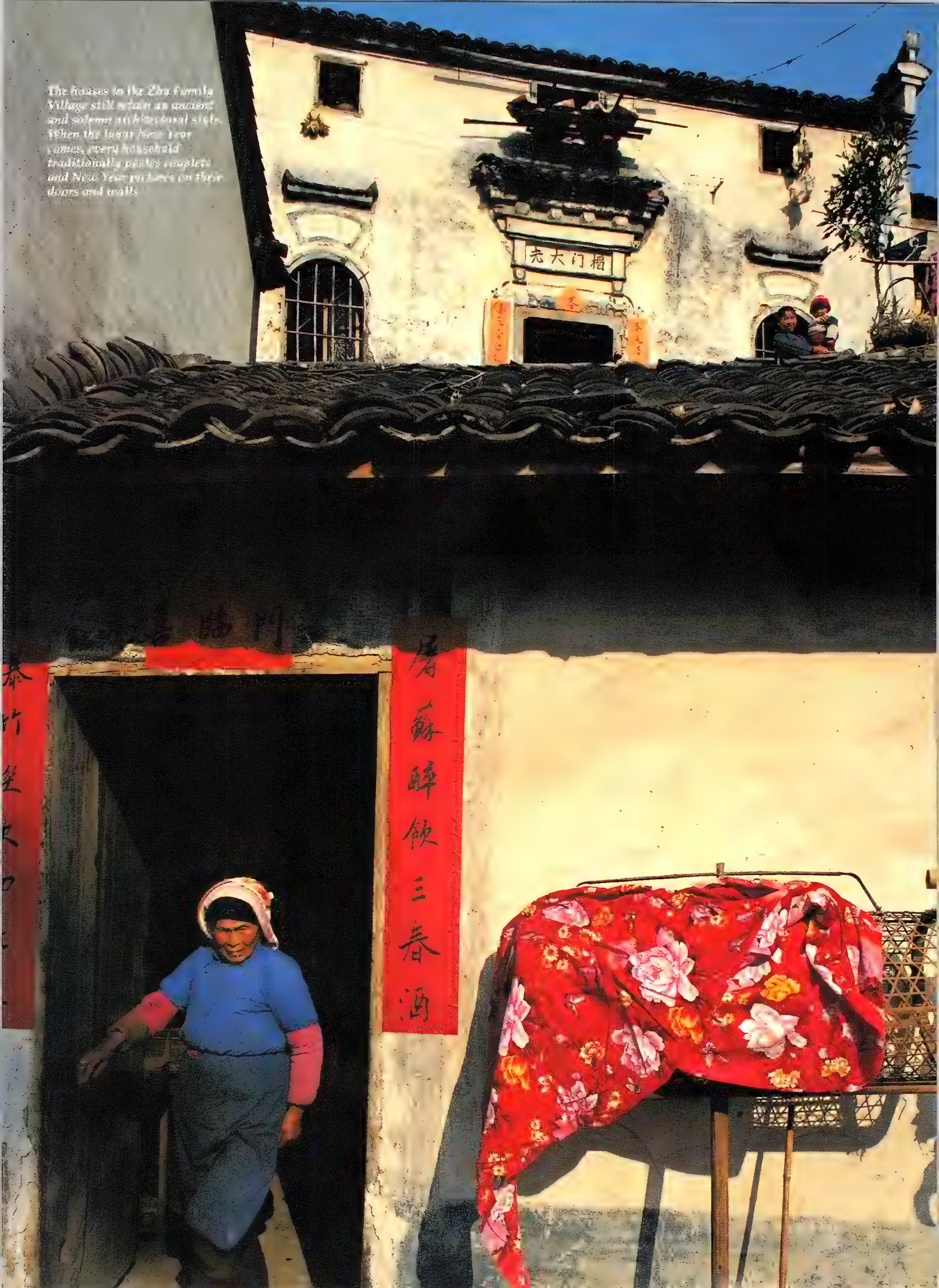
The family temple was bustling with noise and excitement as everyone was busy making the head for the paper lantern dragon. The custom of making a lantern dragon originated in the Ming Dynasty. According to legend, at that time there were only 18 families in the village. One year, a dragon appeared on the hill behind the village, and soon after a flood came and washed away the whole village. The villagers only barely escaped with their lives.

After the flood, a geomancer told them that the Zhu Family Village sat in the valley as if it were on the bottom of the sea, and that once the dragon stirred, there would never be any peace for the villagers. If they wanted peace, they would have to parade a paper dragon all the way from the village to the hill on the 15th day of the first month of every year, in order to drive the real dragon out of the hills. Since then, the Zhu Family Village has adopted the tradition of making a lantern dragon on every Lantern Festival, the date they were given by the geomancer.

The lantern dragon consists of a dragon's head, body and tail. The people in charge of the lantern dragon were responsible for making its head and tail with funds provided by

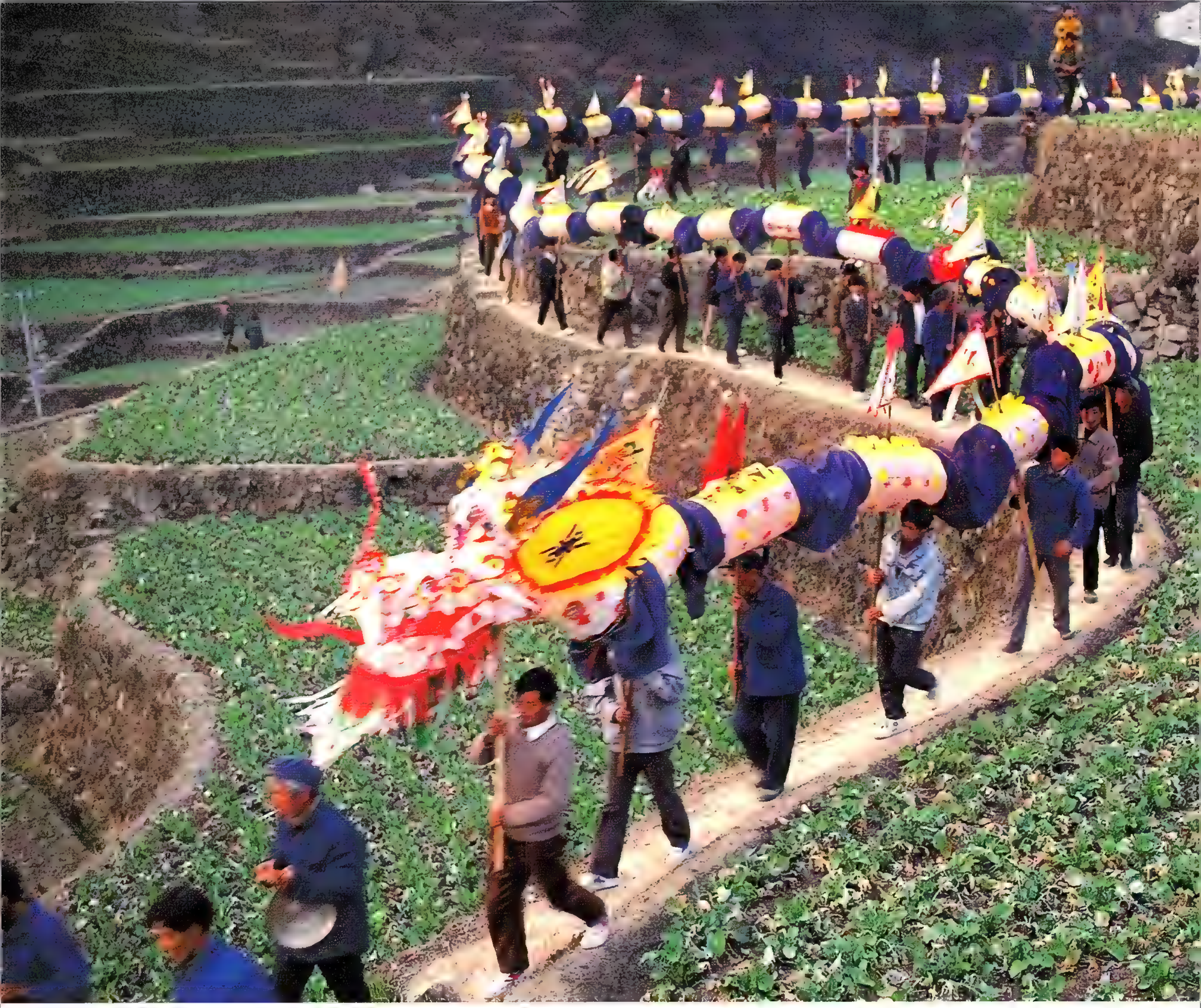


Top: *Because some of the ancestors of the Zhu family were high officials, their portraits hang in the family temple.* ▪ **Left:** *After making sacrificial offerings to their ancestors, the villagers bring them to their ancestors' graves on the hill to honour the memory of their dead.* ▪ **Right:** *A portrait of Zhu Maichen, a magistrate during the Han Dynasty and an ancestor of the Zhu family.*



The houses in the Zhu Family Village still retain an ancient and solemn architectural style. When the lunar New Year comes, every household traditionally pastes couplets and New Year pictures on their doors and walls.

The gate of the Zhu Family Temple is magnificently built, far superior to most other family temples.



Just before dark, the giant dragon starts to wind its way out of the temple and move towards the hill.

the village, while the body was made by the villagers themselves, with each household responsible for one section.

The dragon head that I saw had a three-metre-long thick wooden board on the bottom and a wooden frame on the top. Bamboo strips were fastened to the frame and paper was pasted onto the bamboo strips. Two electric torches were used to form the eyes of the dragon. The result was absolutely stunning.

There is a family of artists in the village, the father of which is the same man who did the portraits of the four ancestors in the family temple. His four sons are also highly skilled at painting and carving. In fact, all of the paintings and carvings on the door frames, beams and pillars of the family temple — depicting various historical figures and stories — were made by this one family. The mother of the family is also artistically inclined, being quite adept at embroidery. For this reason the family had been given the delicate task of making the dragon's head.

The Zhu Family Tree

After my visit to the family temple, a villager invited me to his home to take some photos. At his home on the slope behind the family temple, he showed me an old painting about two metres long, yellowed with age and patched in several places. The eight men in the picture, I was told, were his ancestors. He could not tell me the exact year of the painting, he only remembered that it was handed down to him by his grandfather's grandfather.

Somebody told me that the village had eight well-kept books which showed the Zhu family tree. I found Zhu Liugui, the man who kept the books. His positition as keeper of the family tree was decided according to the family hierarchy, and was regarded as a very important job by the villagers. At his house, Zhu Liugui showed me a pile of blue-covered thread-bound books, eight volumes altogether. I learned from these records that the Zhu ancestors lived in Huizhou (in present-day Jiangxi Province) and that the Confucian scholar Zhu Xi migrated to Chun'an during the Southern Song Dynasty (1127-1279). Over the past 800 years the family has developed into a large village with 108 households and 409 people. Works of calligraphy and paintings can be seen in the hall of every home, and couplets are pasted on both sides of the doors. This remote mountain village is enveloped in a timeless, deeply cultural atmosphere.

It was already dark when I left Zhu Liugui's home, but the family temple was brightly lit. The people responsible for making the lantern dragon for the next day's festival were still hard at work. After having supper at Tianxun's home, I started chatting with his second elder brother. The Zhu family was quite large, he said. More than 20 people had moved into the town, but the village still allocated them their portion of land. And although they worked in town, they still adhered to traditional family values like honesty and straightforwardness. The residents of the village had always paid great

attention to culture and education, and it was for this reason that they had more people entering universities than the other villages in the area. The biggest problem now, he said, was transportation.

The Start of the Lantern Festival

At dawn on the day of the Lantern Festival, firecrackers were let off in the village. At 8:00 the village head made an announcement on the loudspeaker asking people to go and offer sacrifices at the family temple. The whole village soon came alive with bustle and excitement.

By the time I reached the temple, every family had already brought their sacrificial offerings inside, where they were placed on rows of long tables. Red candles were put in the iron candlesticks in the front of the hall.

After lunch, I was drinking tea at the home of the village head and watching the villagers carry their sacrificial offerings past his door. They were on their way to visit the graves of their ancestors up on the hill, to honour the memory of their dead.

I followed them to the hill, where I watched the villagers place their sacrificial offerings in front of the tombs. People of the Zhu Family Village have the custom of visiting the graves of the dead twice a year, once on the Lantern Festival and once during the Qingming (Tomb Sweeping) Festival.

By dusk that day, every household had a section of the dragon's body placed in front of its door. Each section was made of circular bamboo strips with a wooden plate underneath. Two candlesticks were built into each section, which was wrapped with coloured paper and decorated with yellow paper fins. A piece of dark blue homemade cloth was attached to the left side, and a wooden stick was inserted into the body for the bearer to hold.

At six in the evening, gongs and drums sounded in the temple and firecrackers started exploding. A strong man from every household, each carrying one section of the dragon, gathered at the temple. They used fire from the candles in front of the ancestor tablets to light the candles inside the dragon, then lined up according to their positions in the family. The dragon's head faced the ancestor tablets, and its body was coiled up clockwise inside the hall. This year, the lantern dragon had 98 sections and was about 150 metres long. As the lights in the dragon's head were turned on it began to move out of the temple and up towards the hill following a procession of people who were letting off firecrackers and beating gongs.

Anshang Village up on the hill has a strange taboo against people bringing dragons into their village. They think of their village as a boat, and believe that a dragon could

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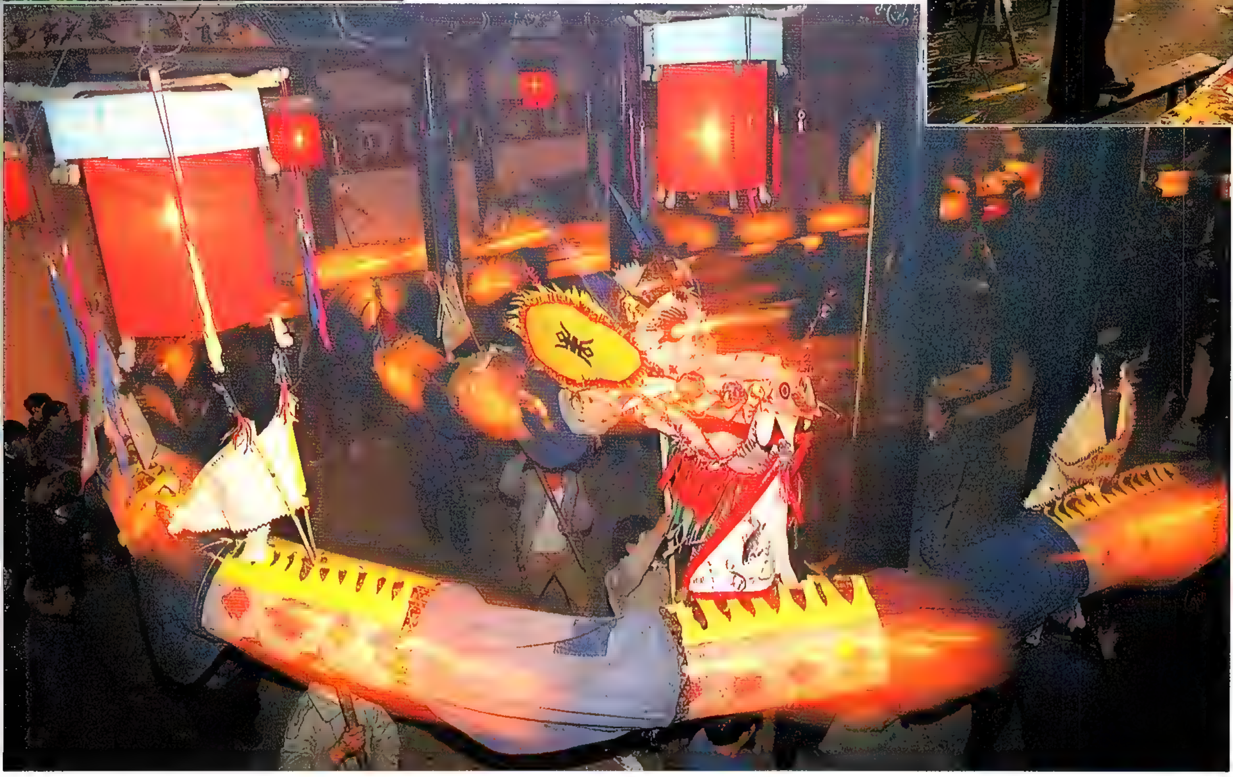


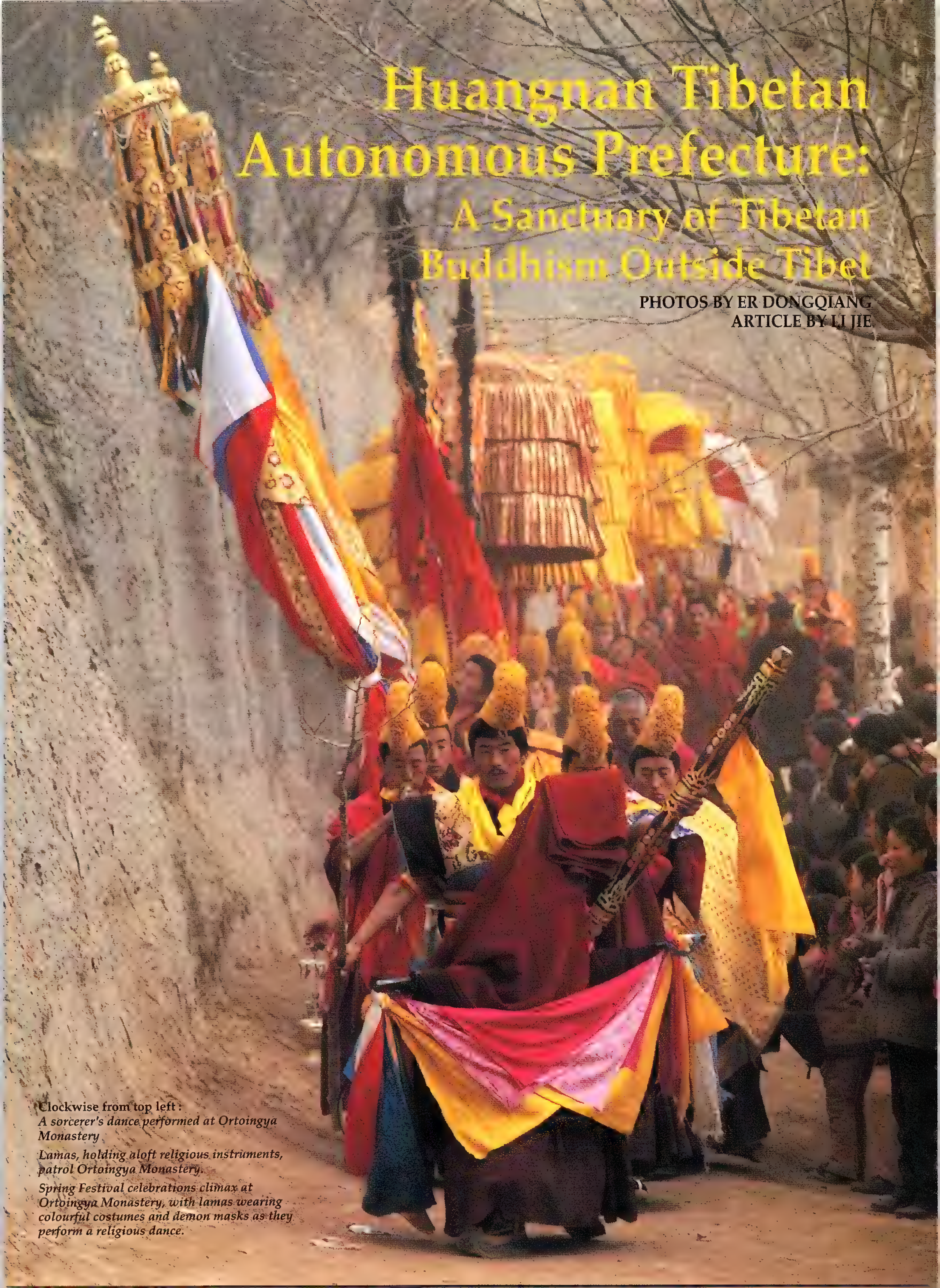
Top: *The most difficult part of the dragon to make is its head, which requires the special skills of these old craftsmen.*

Left: *At dusk, a dragon dance is performed inside the family temple.*

Huangnan Tibetan Autonomous Prefecture:

A Sanctuary of Tibetan Buddhism Outside Tibet

PHOTOS BY ER DONGQIANG
ARTICLE BY LI JIE



Clockwise from top left :
A sorcerer's dance performed at Ortoingya Monastery

Lamas, holding aloft religious instruments, patrol Ortoingya Monastery.

Spring Festival celebrations climax at Ortoingya Monastery, with lamas wearing colourful costumes and demon masks as they perform a religious dance.

One need not travel all the way to Tibet to learn something about Tibetan culture. There are also a number of other places one can visit, most of them in Qinghai and Sichuan provinces. The Huangnan Tibetan Autonomous Prefecture in Qinghai is one of these, and is known for its numerous Buddhist monasteries and temples.

The seat of the prefecture is a town called Rongwo in Tongren County, situated near the border with Gansu and just south of Xining, the capital of Qinghai. The Rongwo River, a tributary of the Yellow River, flows past the town, and the prefecture is made highly accessible by an extensive web of highways. During the Spring Festival of last year, I prepared a carefully arranged itinerary and visited Huangnan together with a team of photographers.

Lunar New Year in Huangnan

The air was thick with a carnival atmosphere as our jeep drove into Huangnan Prefecture on the eighth day of the lunar New Year. Here, we were told, Spring Festival is the most important of all festivals, and the merry-making activities sponsored by monasteries start on the third day of the first lunar month and last through to the 15th day of the month. On our way we were impressed by the large number of monasteries, which flashed by at intervals of one every two to three kilometres. According to local records there are 35 large monasteries in Huangnan, and these do not include the many small temples scattered in villages.

The majority of residents in the prefecture are Tibetans, who mostly live in the three counties of Tongren, Jainca and Zêkog. The other ethnic groups include the Mongolians, the Hui and the Tu. With the exception of the Hui, who are Muslim by tradition, the local people believe in Tibetan Buddhism irrespective of ethnic background, and the Gelugpa (Yellow Hat) Sect has the largest following.

Most of the prefecture, especially the area in the Rongwo River Valley, is highly livable thanks to rich natural resources, a pleasant climate and plentiful rainfall. The relative prosperity the local people enjoy has created favourable conditions for the flourishing of religion. Landlocked in a remote part of the country, the place has been free from the scourge of war and political upheavals, therefore most of its monasteries are still in good condition.

Horse racers wait their turn in front of the dagoba at Godmar Monastery.

The crowd in front of Godmar Monastery wait anxiously for the moment when the colossal portrait of the Buddha is unfurled for public display.

Local historical records show that during the Yuan Dynasty (1271-1368) there were more than 10,000 monks in Huangnan, with religious life centred round Rongwo Monastery, which belongs to the Gelugpa Sect. Many families have Buddhist niches in their houses for worship, and rooftops are fixed with Dharma wheels as a token of the residents' gratitude to the Buddha and their wish for lasting peace and prosperity.

During our stay in Huangnan we visited four major monasteries: Godmar, Yongdgon, Ortoingya and Rongwo, the latter being the largest of the four.

Witnessing a Sorcerer's Dance at Ortoingya Monastery

We had chosen the Rongwo Monastery, the most influential of all Buddhist establishments in Huangnan Prefecture, as the first place to visit on our journey, but changed our minds the moment our jeep reached Ortoingya Monastery by the Rongwo River. An entire hill was thronged with people, with drums sounding and trumpets blaring. Obviously a major religious service was in progress. Unable to pass up this fortuitous event, we pulled up, picked up our cameras and rushed over to watch.

Only after finishing a hectic photo session and returning to the jeep did we realize that in our haste we had left our luggage higgledy-piggledy on the slope. Not a single item was missing, however, for pilferage is unknown to people in this part of the world, where visitors are a rarity.

Unable to reach Rongwo Monastery because of this unexpected episode, we decided to stop in the village named after the Ortoingya Monastery for the night. As there were no inns there, one of the villagers happily put us up in his home.

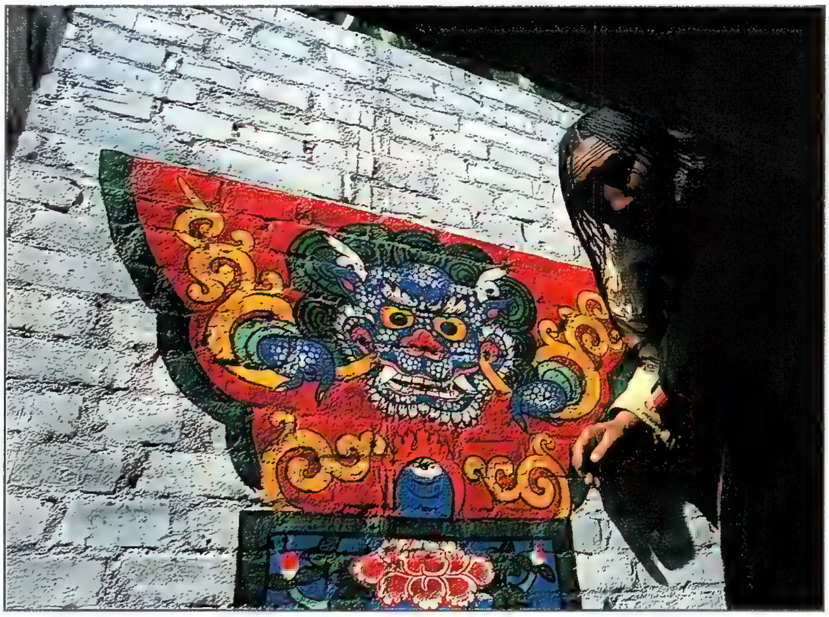
This huge ritual fan is an offering to the Buddha and is specially made for use during ceremonies.

Unfurling the effigy of Sakyamuni

The development of Tibetan Buddhism in Tongren County has given rise to Rigoin art, an indigenous school of religious painting and sculpture (Rigoin is the Tibetan pronunciation for Tongren County). By the mid-17th century, the place had already made a name for itself for its local obsession with art. As a saying here goes, "Everyone is a painter and art is a family occupation." Ortoingya Village is one of the four major centres of Rigoin art, and during our night there we saw many painting studios.

Our host treated us very hospitably and refused to accept money for his services. Our only regret was that we had seen little of the hostess. Like other housewives in the village, she was busy preparing meals for the lamas who were taking part in religious rituals in the monastery. Not wanting to while our time away indoors, we all went out to watch the sorcerer's dance.

The dance brought New Year celebrations in the village to a climax. Lamas, donning traditional costumes and masks in the images of deities and demons, jumped and skipped in step. Among the dancers we saw several children, who looked uncharacteristically solemn and self-conscious, as if they were spell-bound. When all the demons had been subdued and expelled, an elderly man took the floor to wish everyone present a happy new year. The crowd burst into deafening cheers.



Murals on the walls of the dagoba of Godmar Monastery are painted in splendid colours and vivid imagery.

During our stay in Ortoingya Village we were told that the next big event in the festivities would be the "Sunning the Great Buddha" ceremony at Godmar Monastery, and that then the celebration would reach a new peak at Yongdgon Monastery. We rearranged our plan accordingly and resumed our journey the following day. We drove over the frozen Rongwo River and arrived at Godmar Monastery to attend the sumptuous annual Sunning the Great Buddha Festival.

Sakyamuni Gets a Sun Bath

In front of Godmar Monastery, a platform lay ready on a mountain slope that had been paved smooth with pebbles. It was built to give the founder of Buddhism a comfortable place to enjoy the sun. Local residents arrived in droves with alms, and the usually quiet small village came alive with activity.

The ceremony began amidst the low, reverberating tones of Tibetan trumpets. A team of lamas, some holding prayer flags, umbrellas and conches in their hands, others

The white dagoba, which pilgrims circumambulate during their daily religious ritual, is beautifully decorated with Buddhist images.

bearing a huge scroll on their shoulders, emerged from the monastery. The scroll, kept in the safety of the monastery and taken out for sunning once a year, is a portrait of Sakyamuni painted on a huge piece of yellow cloth.

As lamas in maroon robes proceeded towards the platform on the pebbled slope, they were mobbed by faithful who jostled with one another to touch the scroll with their heads or shoulders, believing that this was a way to get the Buddha's blessings for good luck in the new year.

At last the lamas managed to unfurl the effigy of the Enlightened One and spread it over the platform. When a layer of thin yellow cloth was removed from its surface to reveal the image, the sun unaccountably penetrated the clouds and shed its light on the land. The people, believing that the sun had appeared at the Buddha's bidding, burst into a surging litany of hymns while prostrating themselves on the slope. We learned from the lamas that they have never been worried about the weather on the day of the Sunning the Great Buddha ceremony. Even if the day is cloudy, the sky always brightens up the moment the portrait of the Buddha is spread out.

Apart from Sakyamuni's annual "sun bath", Godmar Monastery is also known for its newly built white dagoba, a typical example of Indian architecture. The dagoba's golden top and white walls decorated with elaborate sculptures stood out brilliantly against the backdrop of mountains and fields. The dagoba was built with money saved up and generously donated by the local people to show their respect for the Buddha.

Three days later, we set off for Yongdgon Monastery, the local centre for the Nyingma (Red Hat) Sect of Tibetan Buddhism.

Grand Summons Ceremony at Yongdgon Monastery

The jeep bumped along a dirt path that carried us over one mountain after another until, 15 kilometres later, we got to the village

A Living Buddha at Yongdgon Monastery, which belongs to the Nyingma Sect

Lamas from Yongdgon Monastery till the land during the farming season and serve as lamas on religious occasions.

Lamas circumambulate the hill where Yongdgon Monastery is located.

where the monastery is situated. The villagers, who are members of the Nyingma Sect, obviously are not faring as well as people elsewhere in the prefecture. Surprise was written on their faces when they caught sight of us, probably because visitors were so rare there, however they all gave us a friendly welcome.

It was the 12th day of the first lunar month. All the men had left home for the Grand Summons ceremony held in the monastery, leaving the womenfolk behind. We were told that men living in the vicinity of the monastery served both as farmers and lamas, tilling the land during the farming seasons and donning the robes of a lama on religious occasions. The Gelugpa Sect holds its prayer sessions behind closed doors, but the Nyingma Sect does it openly, though women are not allowed to attend. The ritual turned out to be a tedious affair, during which time the scriptures, which sounded monotonous to us laymen, were read in measured rhythm.

While doing their Buddhist chants, the lamas undid the long braids that were pinned to the top of their heads and let their hair come cascading down their chests. Only when the ceremony was over did they redo their former coiffures and put on their hats. Perhaps because of harsh living conditions, the villagers looked more weather-beaten than Tibetans in other parts of Qinghai, but their friendly manner was very touching. We were unfailingly treated to buttered tea and cake during our visits to many families in the village.

Tibetans are born singers and dancers.

Rongwo, the Largest Monastery

Rongwo Monastery, where the festivities were at their height during the 13th through 15th day of the new year, was the last destination of our trip to Qinghai. It was very cold there, but the sight of pilgrims and lamas thronging the highway as they flocked to the monastery filled us with curiosity about the place, said to be the largest of its kind in the prefecture.

This impressive procession of lamas shows the influence of Rongwo Monastery.

Rongwo Monastery is situated beside the town of the same name. It is an imposing, glorious structure whose 14 prayer halls and chapels are artistically laid out on the slope of a mountain that overlooks the Rongwo River. There is a Living Buddha residing here who has supreme authority and is greatly revered by all his followers.

On the 13th day of the first lunar month, the monastery entertained pilgrims and local people with such events as horse-racing, singing, dancing and Tibetan operas. We attended a horse race just outside the town. As young Tibetans rode the nationally known Hequ horses and raced against each other they performed various stunts in the saddle, drawing constant aahing and oohing from the onlookers, who sat astride low walls at the edge of the racing ground.

(Continued on page 84)

Despite his young age, this Living Buddha in Rongwo Monastery is a study of maturity and poise when he performs his duties.

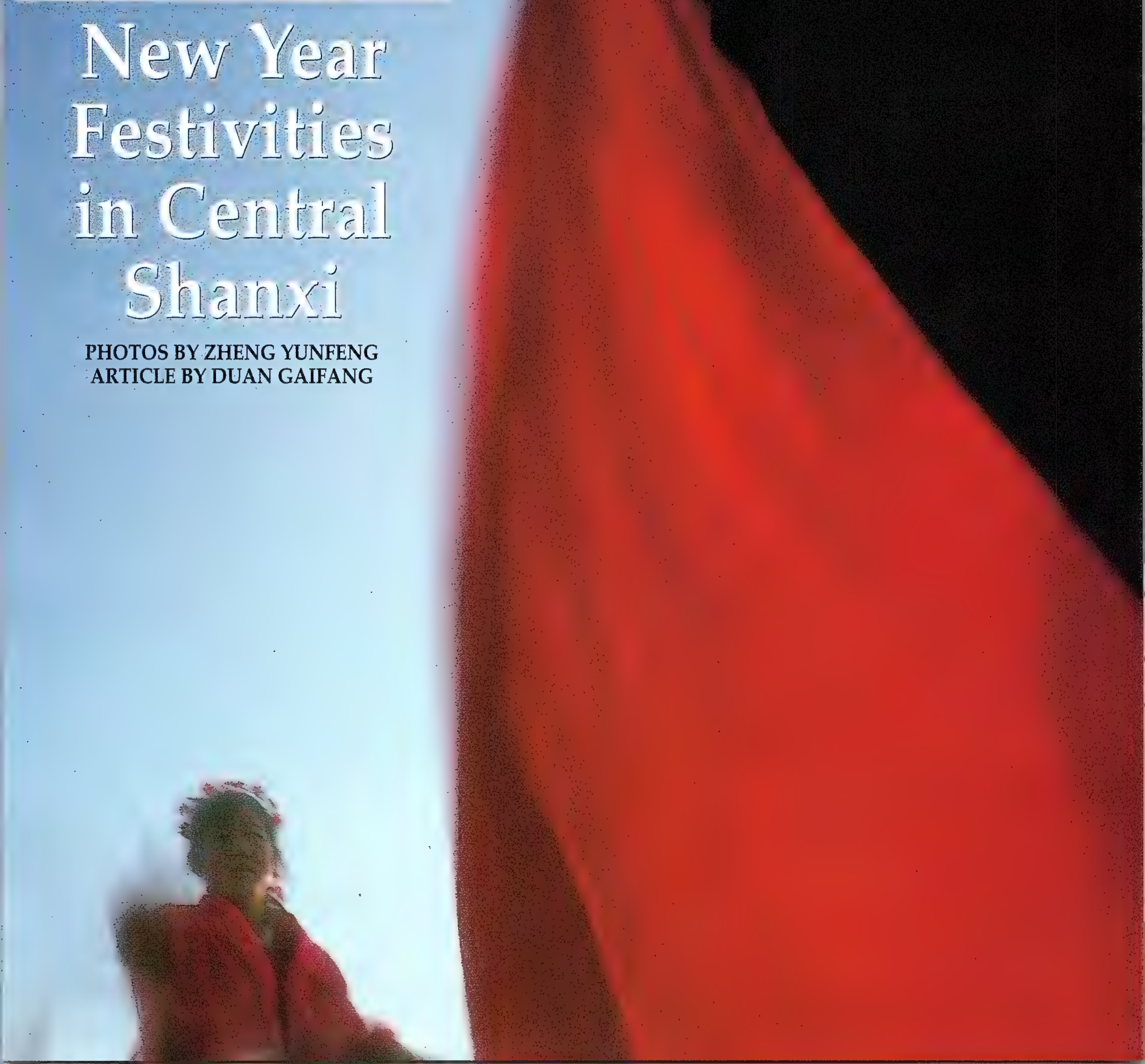
The Guardian God of the Dharma, with his feet subduing demons

Rongwo Monastery, the largest of its kind in Huangnan Prefecture, attracts a large crowd during the Sunning the Great Buddha ceremony.

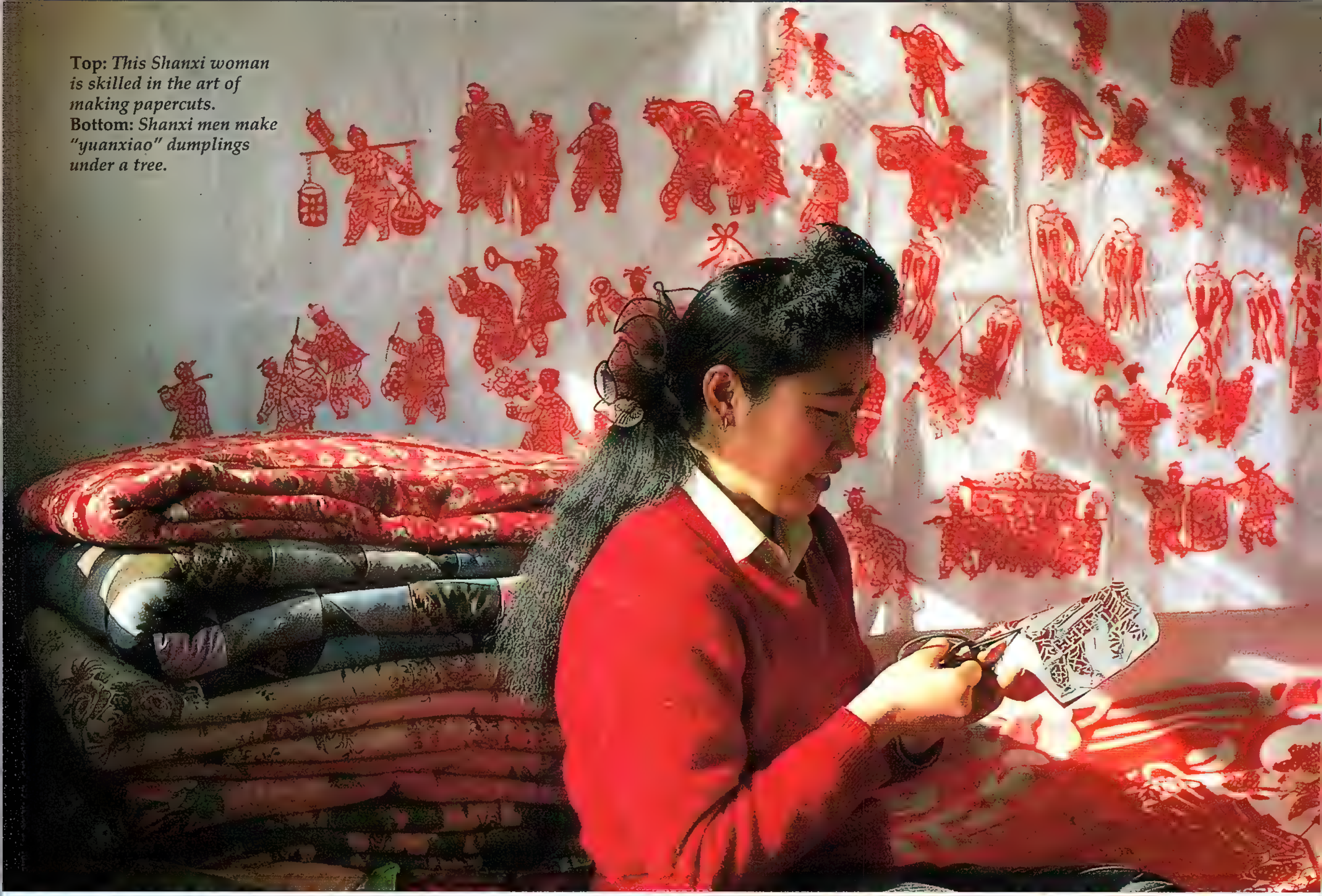
Large: *A stilt-walking performance under the blue sky.*
Inset: *Before the start of a wedding ceremony, visitors eagerly await the arrival of the bride.*

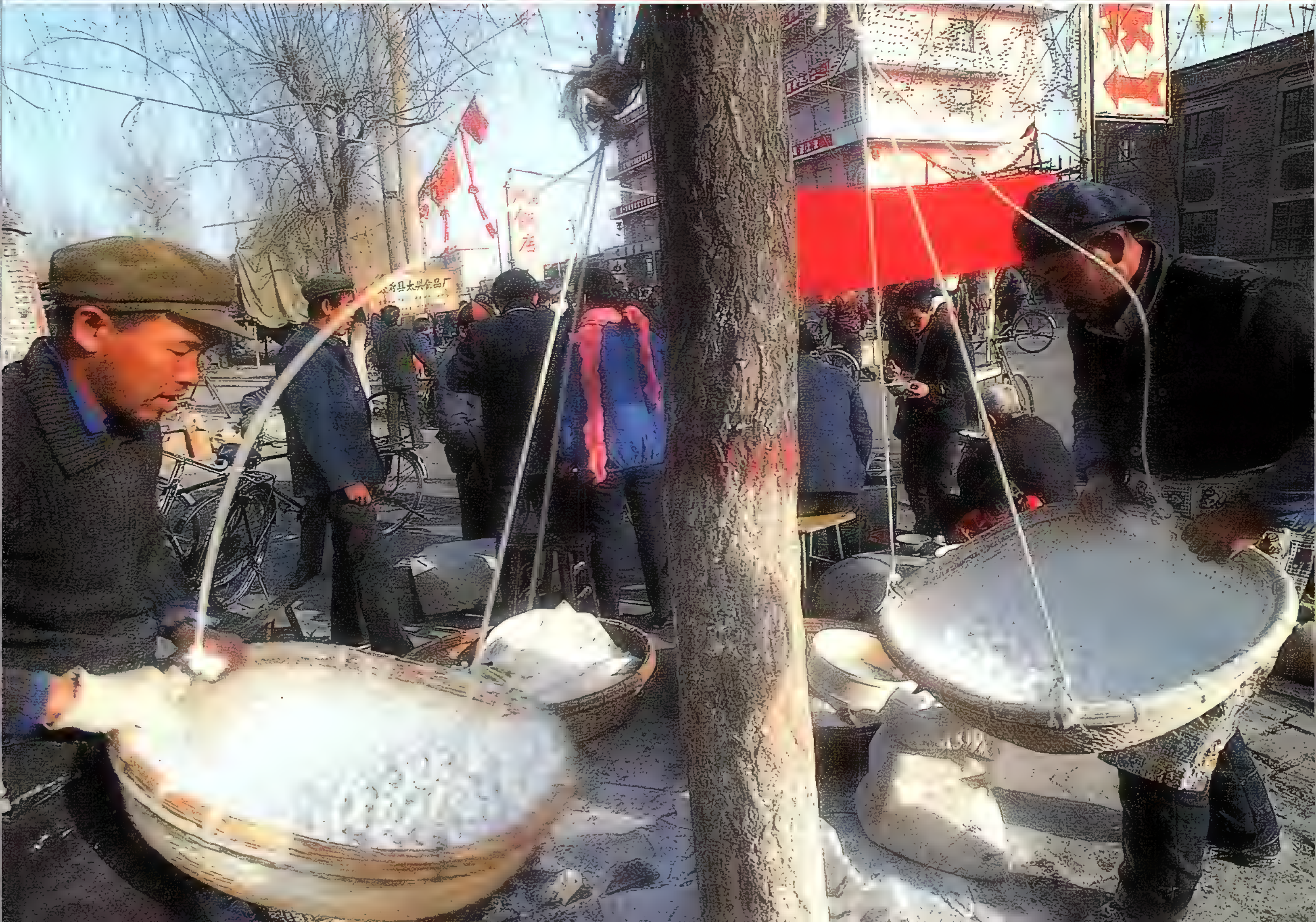
New Year Festivities in Central Shanxi

PHOTOS BY ZHENG YUNFENG
ARTICLE BY DUAN GAIFANG



Top: *This Shanxi woman is skilled in the art of making papercuts.*
Bottom: *Shanxi men make "yuanxiao" dumplings under a tree.*





A mother with her child, who is wearing a traditional tiger hat

Nimble hands are a requirement for making festive dough sculptures.

Dough sculptures in the shape of fish, frogs and other creatures are favourites with children in Dingxiang (above and bottom).

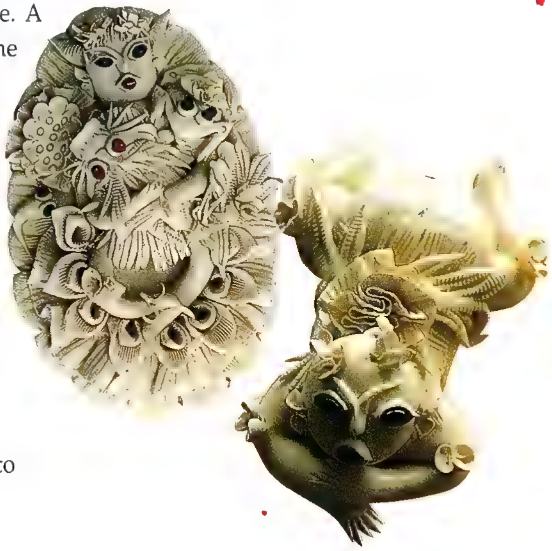
It was the middle of January when I visited the city of Xinzhou in central Shanxi Province. It so happened that I arrived on the 23rd day of the 12th lunar month — the "Kitchen God Day" — when every family in the area offers sacrifices to the kitchen god. Incense was being burned and huge steamed buns were being offered to the kitchen god, who would soon rise up to heaven and report on his work in the human world. With the kitchen god's departure, people feel free to do as they please, knowing that he will not begin his vigil again until after the New Year holidays are over. This period of time is also the most popular time for weddings: I came across a wedding processsion almost every day I was there.

The Dough Sculptures of Dingxiang

After the "Kitchen God Day", every adult starts preparing to celebrate the coming lunar New Year holiday, while the children eagerly await the exciting event. The women in farming households are the busiest, as they must make new clothes, including shoes and hats, for the children, as well as clean and decorate the house. A traditional decoration for New Year celebrations is papercuts, which the villagers make themselves. Many old customs in this region are still adhered to, in spite of the tremendous changes taking place in people's standard of living.

Dough sculptures are also traditionally made during the Spring Festival, to be given as offerings to the gods of heaven and earth and to one's ancestors. But no matter what purpose they are made for, and no matter what shape, size or colour, all the moulded dough figures will eventually end up on the family's own dinner table. In fact, dough sculptures are an indispensable part of New Year festivities.

Walk into any house around the festival season and you will see these lovely, white sculptures in various shapes on the dinner table. In the nearby town of Dingxiang, I watched as a family's neighbours all came to



Top: *This colourfully decorated hall is ready for a wedding ceremony in Dingxiang.*
Bottom: *The Master of Ceremonies announces the beginning of a wedding.*

It is quite common these days for a groom to rent a car to go pick up his bride, rather than use the traditional sedan-chair.

Once inside their nuptial chamber, the newlyweds must share a piece of sweet lotus root.

The bridegroom, with his future wife on his back, makes his way towards the main hall.

help them make their dough figures. They worked in a sort of production line: Some were moulding the buns, the next group were taking care of the steaming, and so on. The wives were all chatting happily and obviously enjoying their job. The moulded dough figurines they produced were particularly delightful and delicate. Feeling it was a shame to eat the bread right away, we thanked our host and took the figures with us.

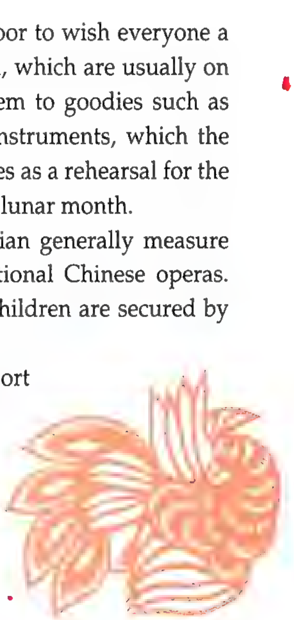
Children were also having fun, squeezing in while the adults were making the bread, snatching a handful of dough and kneading it with great zest. In no time they had turned the white mixture into shapeless grey lumps. But, it is in this way that Chinese folk arts like making dough figures get passed down from generation to generation.

Stilt-Walking and Other Performances

South of Taiyuan in Qixian County people have the custom of walking on stilts from door to door to wish everyone a happy New Year. Wobbling on their stilts, the performers belt out songs they have just improvised, which are usually on recent happenings, stories, or are simply blessings and good wishes. The satisfied host treats them to goodies such as peanuts, sweets and cigarettes. This is all accompanied by lots of banging on local percussion instruments, which the villagers believe can expel evil as well as improve relationships between the villagers. This also serves as a rehearsal for the major stilt-walking performance held on the Lantern Festival, which falls on the 15th day of the first lunar month.

The stilts come in various heights, from over three metres to less than a metre. Those in Qixian generally measure around 1.5 metres, and the stilt-walkers usually dress up as well-known characters from traditional Chinese operas. Another popular activity involves strong men who carry young children on their shoulders. The children are secured by specially made steel frames which bob this way and that as the man swaggers along.

On the day of the Lantern Festival *Shehuo* performances take place in every village. Shehuo is a sort of local drama and dance performed during festivals or rites in the rural areas of northern China. A procession of people banging on drums and gongs first lead a crowd around the village. The Horse Shehuo that takes place in Dingxiang's Beishexi Village is the most popular with the local folk. The performers are all dressed up as characters from the classic Chinese novel *Romance of the Three Kingdoms*, wearing armour, waving weapons and acting in fight scenes.



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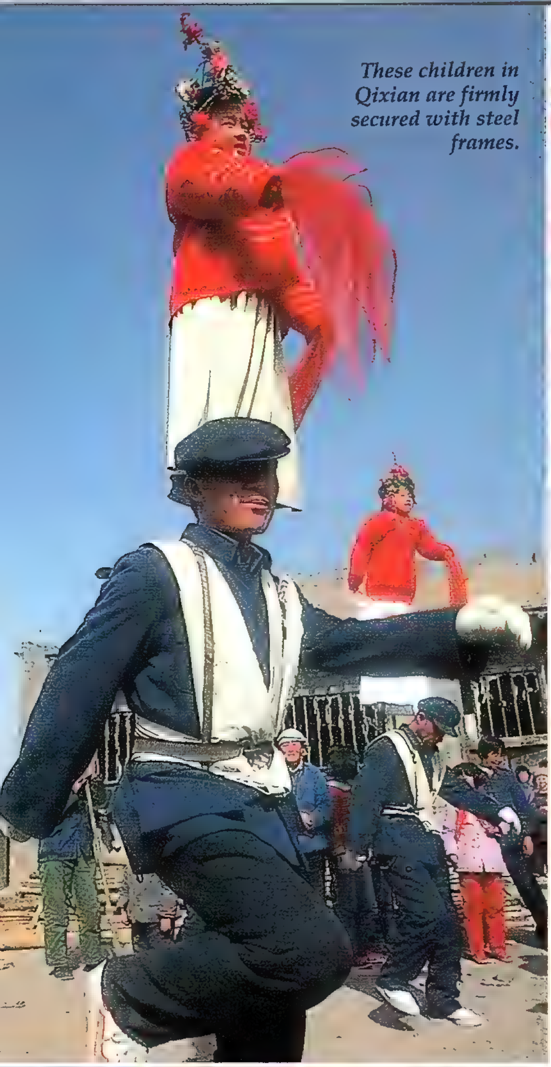
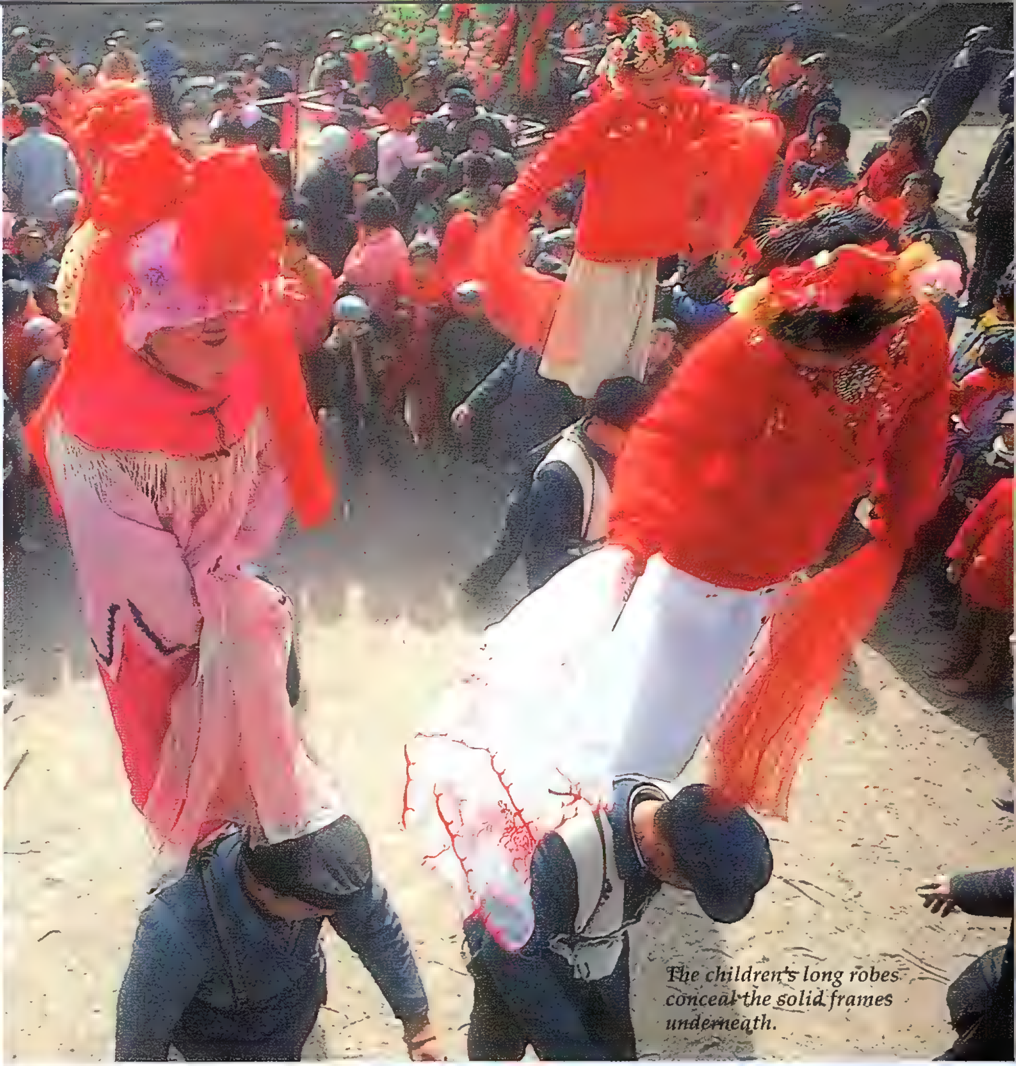
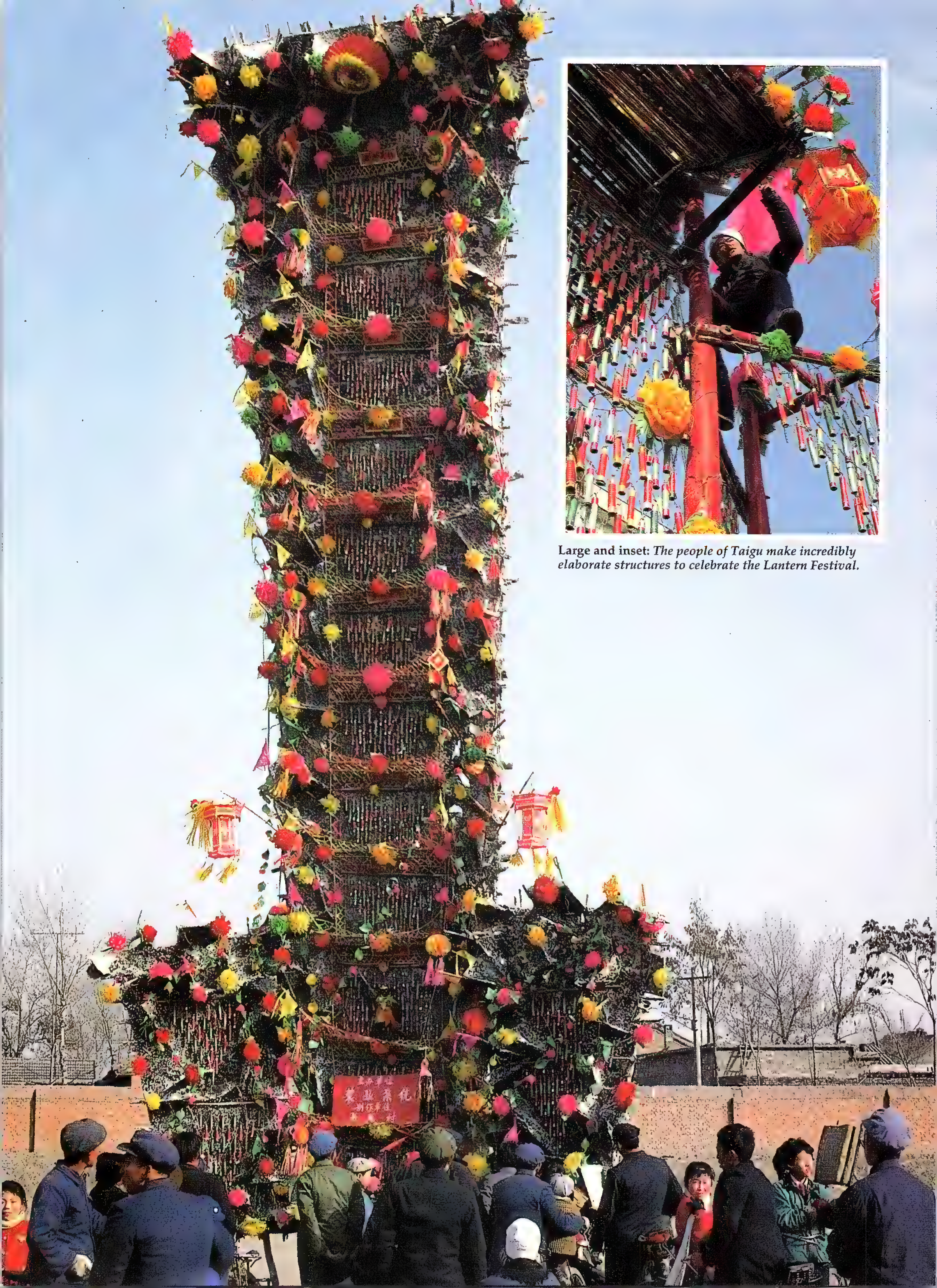

These children in Qixian are firmly secured with steel frames.

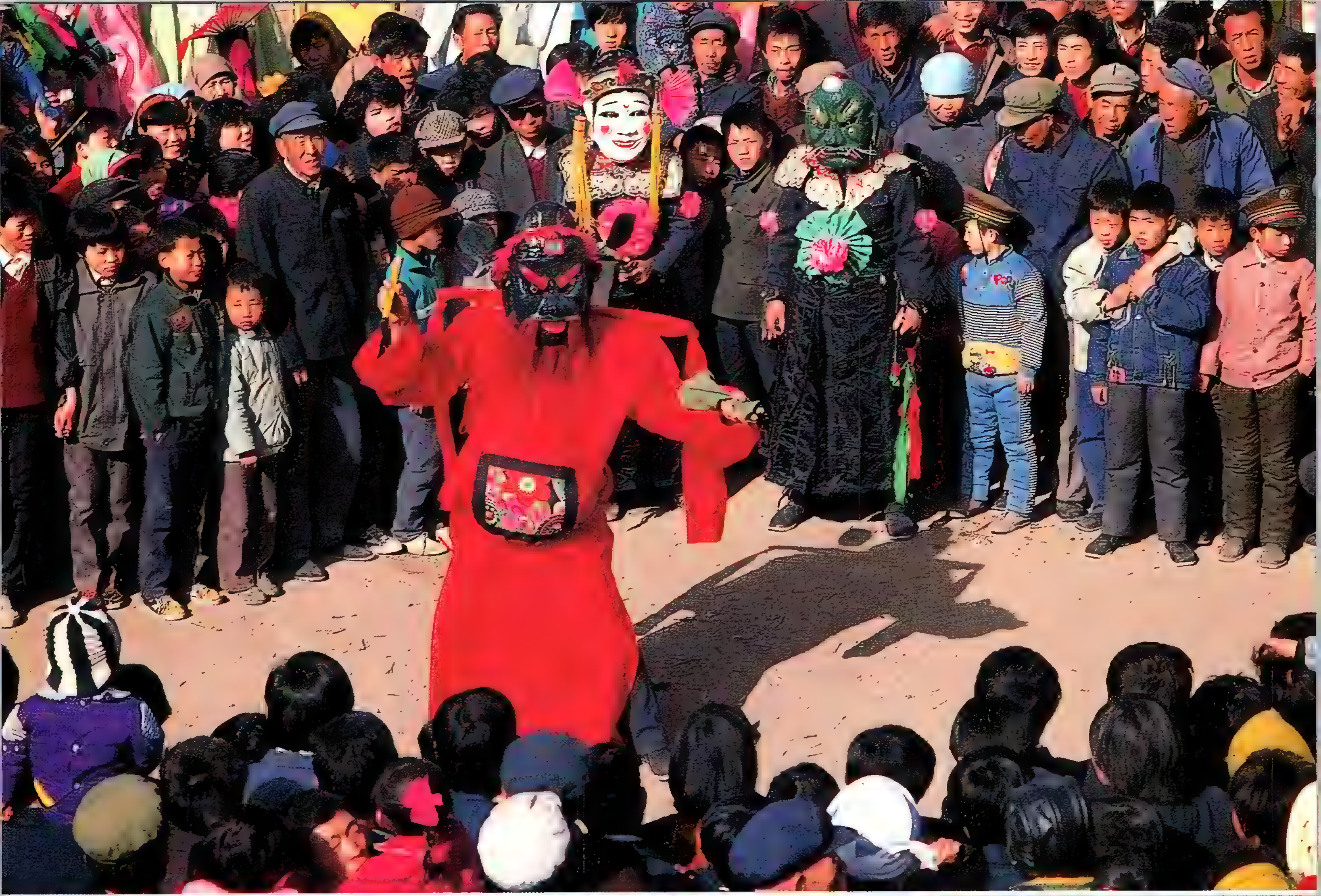

The children's long robes conceal the solid frames underneath.

Stilt-walkers take a rest.

Young stilt-walkers await the next performance.



Large and inset: *The people of Taigu make incredibly elaborate structures to celebrate the Lantern Festival.*



Top: *This character in a Horse Shehuo performance is called "the red-robed general".*
Bottom: *Spectators watch a Horse Shehuo performance in Beishexi Village in Dingxiang County.*

Different characters portrayed in Horse Shehuo performances: a soldier with decorated "amour" **(below),** *generals and soldiers in a mock battle* **(top right)** *and an elderly man bearing the flag of command* **(bottom right)**

(Continued from page 41)

Like Beijing Opera singers, these Horse Shehuo performers also paint their faces, though not in the patterns of Beijing Opera nor any other Chinese opera. The farmers simply create their own faces. The weapons are mainly long wooden poles and the army banners are made from feather dusters, coloured paper, bells and silk strips. On the yellow threshing ground, as the banners flutter against a blue sky, two armies prepare to charge at each other. The music strikes up and the people begin to yell and dance, kicking up dust that showers the thick wall of spectators surrounding them.

Taigu's Fantastic Lanterns

On the night of the Lantern Festival we toured the lantern-filled streets of Taigu, a town just 50 kilometres from Taiyuan, the provincial capital of Shanxi. During the middle of the Qing Dynasty (1644-1911), many wealthy people populated the area, and the prosperity they created contributed to the rise of local folk arts, with lanterns being among the most famous.

Chinese lanterns have always been more than just a simple lighting device — they have become a part of folk culture. Taigu lanterns have been known throughout China for nearly 150 years, since the reign of Emperor Daoguang (1821-1851) of the Qing Dynasty. These days thousands of people in Taigu make lanterns every year to decorate the streets, houses, shops and temples.

A few days before the festival the villagers erect a tall wooden frame with horizontal and vertical beams, from which are hung lanterns, works of calligraphy, flags and thousands of firecrackers. On the night of the festival the village elders stand on a platform about ten metres away and light the firecrackers. The whole structure bursts into a cacophony of sound, and bright lights fill the sky.

Apart from their lanterns, Taigu is also known for its great variety of New Year snacks. One popular favourite is "yuanxiao", which are round, sweet dumplings made of glutinous rice and eaten hot. They are available in food stalls along the streets and presented to customers in different ways. At one stall, the dumplings are served by two people, pushing and pulling two bamboo baskets hung from a tree, while orders are shouted at them from all sides. A steaming bowl of "yuanxiao" eaten amidst blazing lanterns is a treat one can only experience during the New Year holidays.

It was in this festive and traditional atmosphere that I spent my three weeks in Shanxi Province, seeing out the old year and welcoming in the new.

Translated by Megina Kwan

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The Pillar That Holds Up the Sky

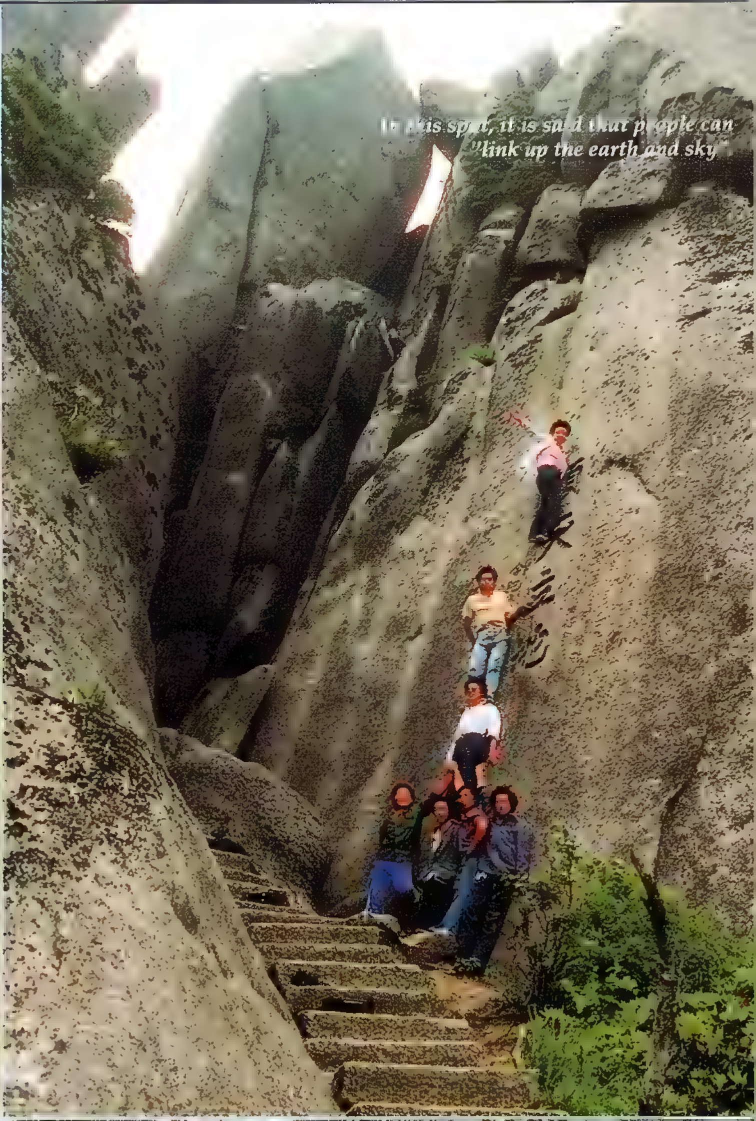
– A Visit to Tianzhu Mountain

PHOTOS BY LING JUN
ARTICLE BY JIANG WENBO
& QI GENG

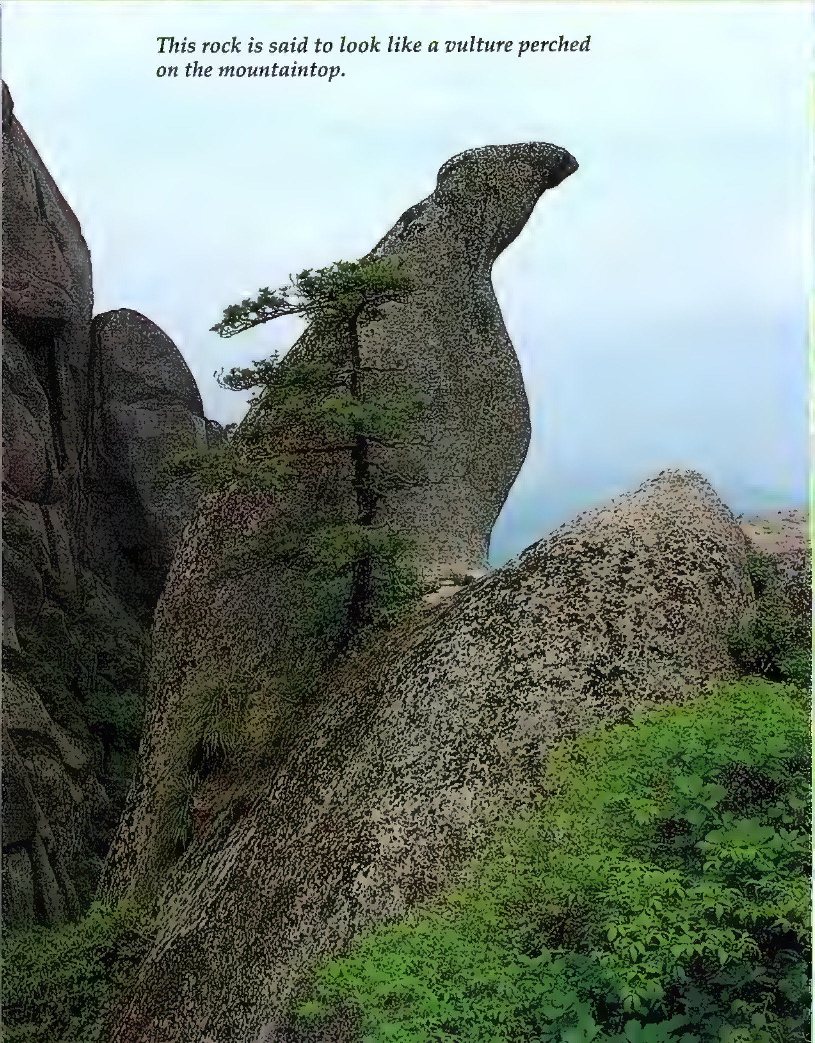
Strangely-shaped rocks and peaks are a hallmark of Tianzhu Mountain.

Tianzhu Mountain, known as the Pillar That Holds up the Sky, looks particularly magnificent poking up through the clouds.

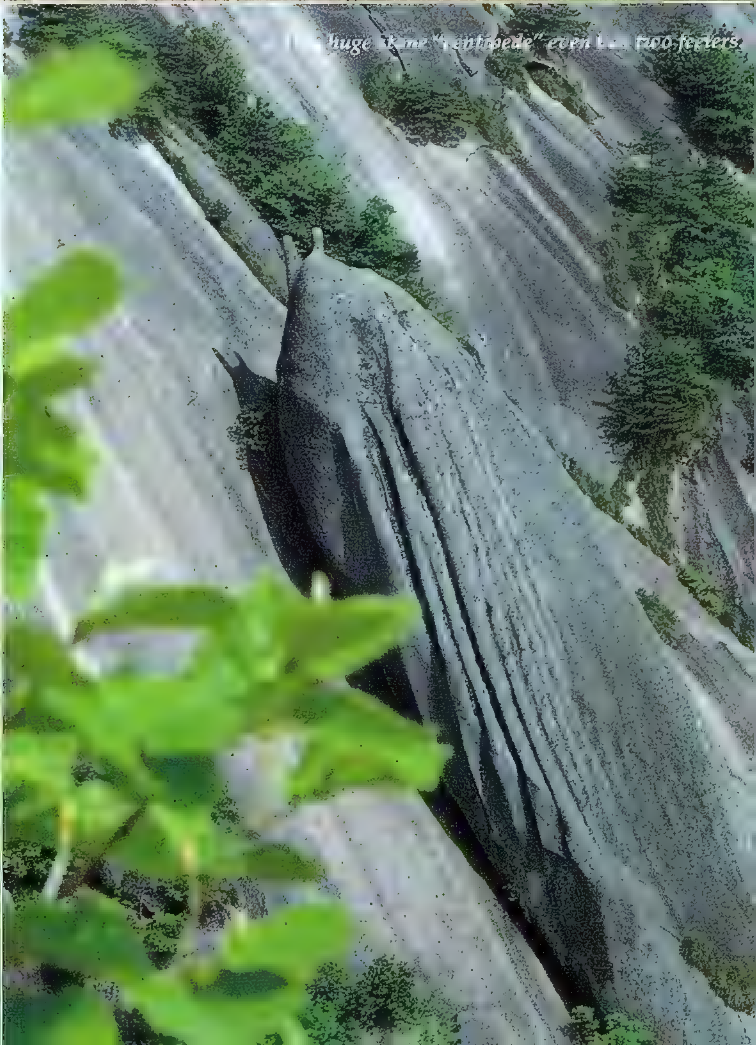
The mountains in the Eastern Pass area are made accessible by a long staircase.



In this spot, it is said that people can "link up the earth and sky".



This rock is said to look like a vulture perched on the mountaintop.

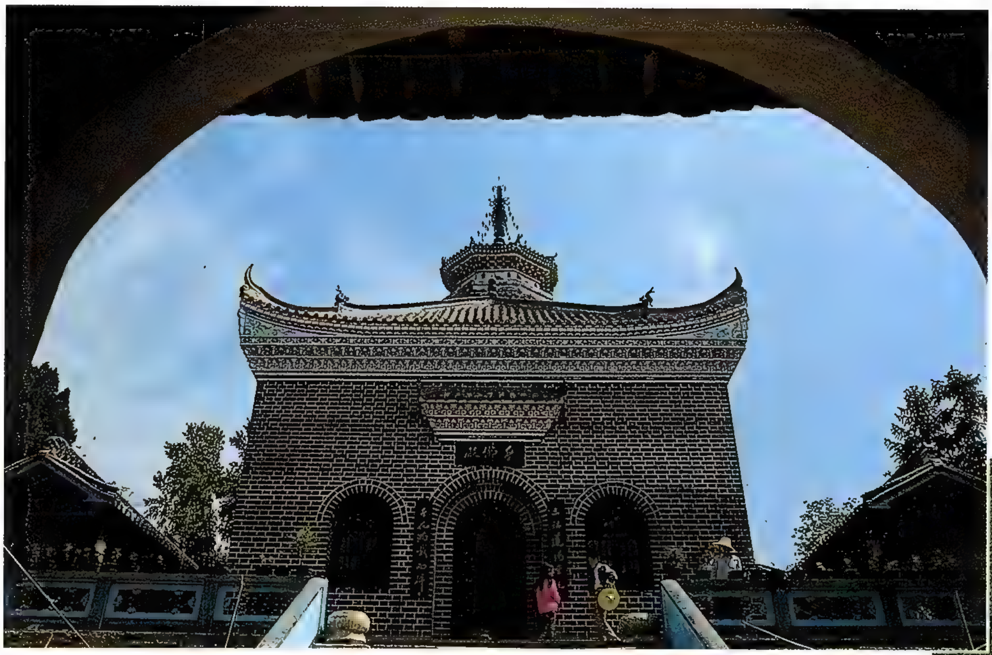


The huge stone "centipede" even has two feelers.

One spring day last April I got on a bus with some friends in Hefei, the capital of Anhui, and headed for the southwestern part of the province. Our mission: to see the mysterious Tianzhu (Heavenly Peak) Mountain. When the bus stopped at the county town of Qianshan near the city of Anqing, an old man got on and sat down next to me. He asked where I was going and when I told him, he nodded and said, "The mountain is really worth seeing. It was once known as Nanyue (Southern Mountain), a title bestowed on it by Emperor Wudi (r. 140-87 B.C.) of the Han Dynasty when he visited it on his inspection tour to the south. He even had a ceremony held to offer sacrifices to the mountain."

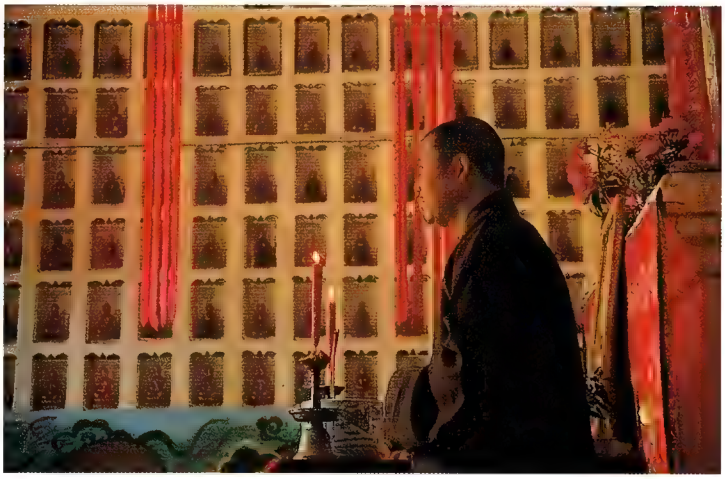
Centuries later, however, another emperor, Emperor Wendi (r. 581-604) of the Sui Dynasty, was much more attracted by Hengshan Mountain in Hunan and decreed that Hengshan be given the title of Nanyue. After that, Tianzhu Mountain fell out of favour and people began paying less attention to it.

The true tragic love story of Jiao Zhongqing and his wife Liu Lanzhi told in the long Han Dynasty narrative poem entitled *Peacock Flying Southeast* took place just four kilometres from Qianshan on the banks of a small river. There one can see the bitter Chinaberry trees and the ruins of the Peacock Tomb as described in the poem.



Tianzhu's Beamless Hall, which has neither pillars nor beams

The stupa that houses the remains of Master Can, a monk from the Sui Dynasty, is found in the Temple of the Third Master.



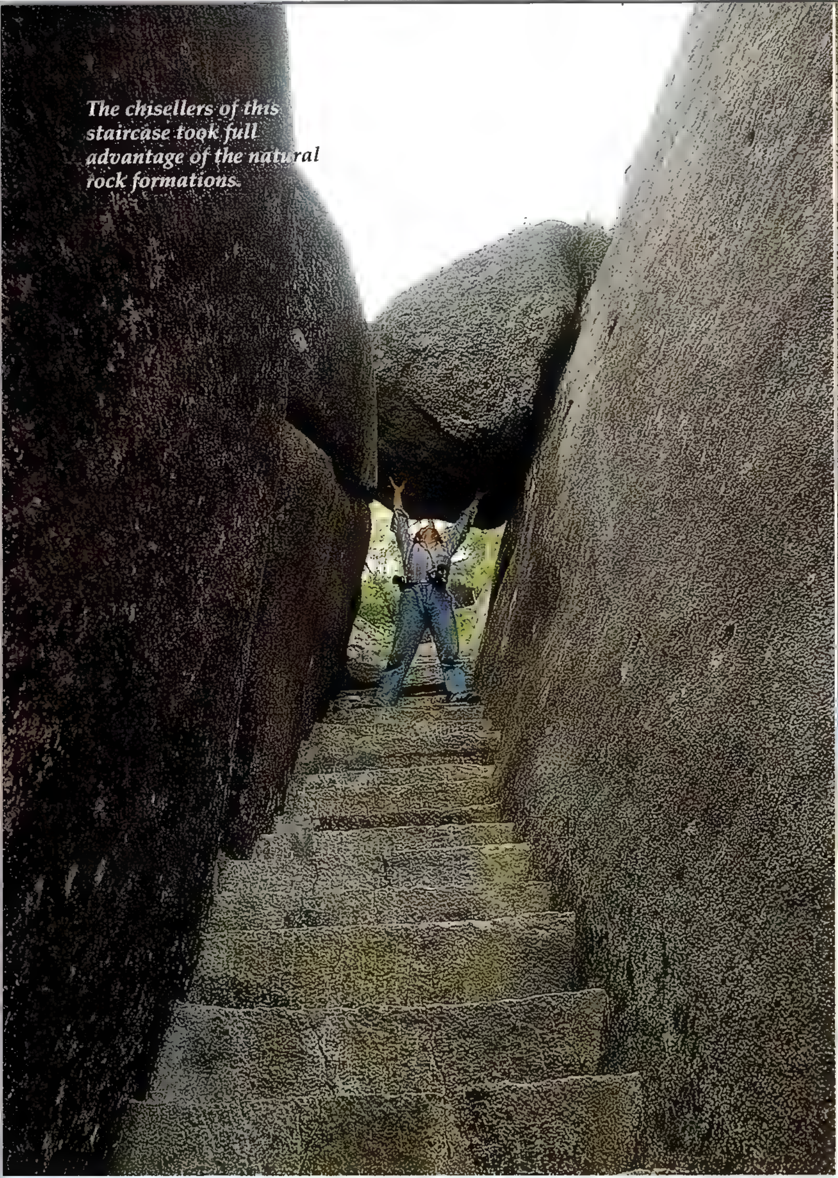
Inside Beamless Hall, incense and candles burn year round.

Rock Carvings at Stone Ox Stream

Walking along a path that cut through fields, we soon entered the Tianzhu mountain area. We said goodbye to the old man and began to climb up the mountain trail. A stream of clear water led to the entrance of a valley, where we saw carved on the cliff-face four huge characters in ancient script reading "Mountain Valley and Flowing Spring". Some smaller characters credited the handwriting to Huang Tingjian (1045-1105), a poet during the Song Dynasty.

Nearby stood a huge rock which, when looked at closely, resembled an ox crouching by the river and drinking from it. It is said that when he was young, Huang Tingjian often sat on this "stone ox" reading, therefore the stream is called Stone Ox Stream.

Walking further upstream, we passed dense bamboo groves dotted now and then with aged pines. The cliffs along the bank became steeper and the number of carvings on them increased. We slowed down to carefully study the ancient writings and gradually came to recognize the names of such noted historical and literary giants as Li Bai (poet, 701-762), Wang Anshi (politician and philosopher, 1021-1086), Su Dongpo



The chisellers of this staircase took full advantage of the natural rock formations.

Wherever there is a valley, there is always a stream.

Prayer Terrace, where ancient people once offered sacrifices to the mountain god.

(writer, calligrapher and painter, 1037-1101) and of course Huang Tingjian. Their poems and prose, written in their own handwriting, showed their varied calligraphic styles. It has long been a tradition in China for noted figures to write personal inscriptions during their trips to famous mountains, and Tianzhu is no exception.

As we travelled along a path that meandered through rocky patches and forests, we would often see squirrels and rabbits jump out of the bushes, run a few steps, stop to turn back and took a look, and then all of a sudden disappear in the grass. Preoccupied with these lovely creatures, I did not realize that the path had ended until I came face to face with an ancient temple surrounded by bamboo. We walked in and found a horizontal tablet which read "The Temple of the Third Master".

It is said that Tianzhu Mountain was originally a Taoist holy mountain. During the height of the religion, 36 mountains in China were venerated as Taoist holy ground, and Tianzhu ranked fourteenth. Later, Buddhism grew in popularity and was reinforced by the conversion of several emperors to the faith. Tianzhu Mountain thus became a holy Buddhist site instead. During the Sui Dynasty (581-618) Third Master Can, one of the founders of the Zen Sect of Buddhism, came to the mountain. He had a temple built here and after his death was buried in a stupa in the temple's back yard.

We walked into the temple and up to an octagonal seven-storey pagoda which was more than 30 metres high. As we climbed the spiralling staircase, we heard the bells on the pagoda jingling in the mountain breeze. At the top storey of the tower, we looked out of the window and saw the Wanhe and Qianshui rivers zigzagging off into the horizon. In the evening glow, the waters sparkled an orange-red colour. The sun had already set and smoke was curling up from the chimneys of the houses in the mountain village.

Intricate Caves in Mystery Valley

That night, we stayed in a guest house in the side courtyard of the temple and the next morning began our ascent to the peak of Tianzhu Mountain, which stands at 1,600 metres above sea level. We first passed through Tianzhu Forest Centre, climbed over a small hill and suddenly saw another hill as white as jade in front of us. It looked fabulous against the grey mountains around it, but what impressed me more was the valley just below us, known as Mystery Valley. The path leading to the main peak of the mountain cuts through this 400-metre-long valley, where several dozen caves are hidden amongst strangely-shaped rocks.

Here the caves are actually inside other caves, and connect with each other in all directions. We went into one of them, bent down and began to make our way through the winding tunnels. At times we found ourselves crawling on the ground. After going in and out of who knows how many caves, we finally managed to make it to the other end.

At the edge of the valley is a long stone path that circles up the mountain. By the time we reached the gate which serves as the entrance to the mountain, we were soaked through to the skin with sweat. The gate is in fact formed by two peaks standing closely beside each other, leaving a narrow path in between. A strong mountain wind blew through the huge gap, sending us shivering.

On the other side of the gate was another, even more breath-taking sight: On one side was a deep valley and on the other a barren vertical cliff. A staircase snaked up the mountain, looking as if it had been magically inlaid into the mountain cliffs.

This mountain spring is an ideal home for salamanders.

The Pillar Holding Up the Sky

After a difficult climb, we at last had this dangerous section of steep mountain trail behind us. We turned at a huge rock and suddenly saw the majestic main pinnacle of Tianzhu Mountain. It is said that the name of the mountain, which literally means "Pillar of Heaven", describes this lofty peak. The rounded, towering peak is covered with rocks but very few trees. The description of it as a pillar holding up the sky is quite appropriate, but does not really bring out its solemnity and magnificence.

Surprisingly, carved into the cliff face of the highest peak are eight unusually large Chinese characters reading "Solitary Peak into the Sky" and "Pillar Holding Up the Sky". I could not imagine how human beings could ever have ascended the peak to carve these huge characters, when monkeys cannot even make it up the rocky slope.

Later, residents of the mountain told me that during the reign of Emperor Xianfeng (1851-1861) of the Qing Dynasty, Commander-in-Chief Li Yunlin came to visit the mountain. When he saw the lonely magnificence of the towering peak and sheer cliffs, he was inspired to leave behind an inscription. He enlisted altogether more than 30 masons for the job, but none could perform the task as the peak was too barren and slippery to climb. In the end, some monks on the mountain helped him by hiring an expert at collecting herbs on Tianzhu. The man decided that the only way to do it was to have masons suspended in the air by strong ropes. In this way the masons eventually fulfilled the commander-in-chief's desire to immortalize his name with these carvings.

After we descended the mountain we spent quite a long time at the foot of the main peak. Since it was getting late, we turned back towards the east and soon saw a tablet which read "Western Pass of the Mountain Fortress". We slowed down and looked around. The rocks were precipitous and perilous, and a horse path spiralled upwards.

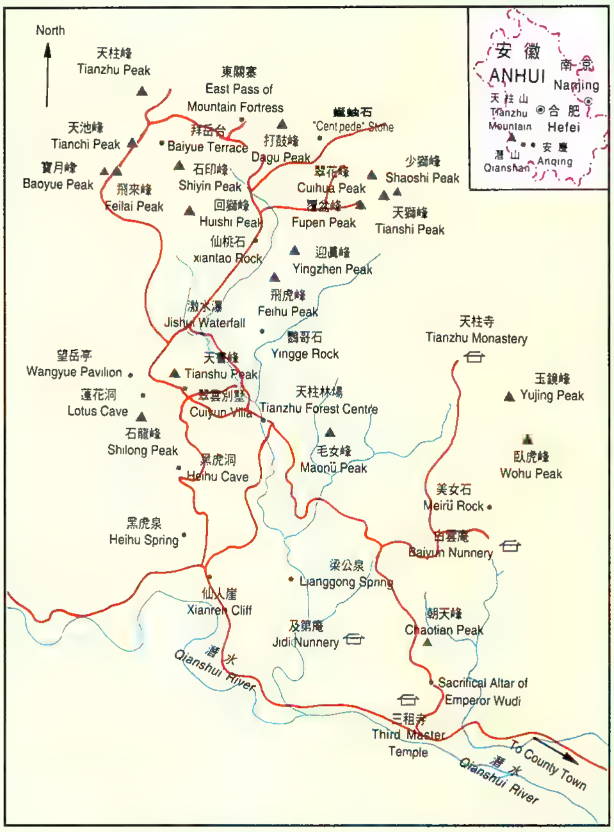
The fortress was built by a civilian army towards the end of the Song Dynasty (960-1279), when a man named Liu Yuan commanded over 100,000 militia to fight against the Yuan troops, which had conquered the vast plain south of the Yangtse River. The height and the sheer difficulty of ascending Tianzhu Mountain enabled them to hold the fortress for 18 years. It was only because the fortress was later penetrated by renegades that the Yuan troops were able to break into it. The soldiers in the fortress fought to the last man, a telling story and testament to the perils of this great mountain.

Translated by Huang Youyi

Hints for Visiting Tianzhu Mountain

Buses will take visitors from Nanjing in Jiangsu Province, or from Hefei or Wuhu in Anhui Province, right to the foot of Tianzhu Mountain. There are two paths one can take to climb up to the peak. The visitor can take one up and then come down along the other, thus making it possible to see all the sights. Temples and residences on the mountain can provide lodging and food.

There are altogether 42 peaks, 53 oddly-shaped huge rocks, 25 caverns, 48 mountain villages and 21 sites of special tourist interest. The main peak, Tianzhu, is 1,600 metres above sea level, and the entire area is divided into eight scenic zones.


North
天柱峰
Tianzhu Peak
東關寨
East Pass of Mountain Fortress
蜈蚣石
"Centipede" Stone
天池峰
Tianchi Peak
拜岳台
Baiyue Terrace
打鼓峰
Dagu Peak
寶月峰
Baoyue Peak
石印峰
Shiyin Peak
飛來峰
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Tianshi Peak
仙桃石
xiantao Rock
迎真峰
Yingzhen Peak
激水潭
Jishui Waterfall
飛虎峰
Feihu Peak
鸚哥石
Yingge Rock
天柱寺
Tianzhu Monastery
望岳亭
Wangyue Pavilion
天書峰
Tianshu Peak
蓮花洞
Lotus Cave
翠雲別墅
Cuiyun Villa
天柱林場
Tianzhu Forest Centre
玉鏡峰
Yujing Peak
石龍峰
Shilong Peak
毛女峰
Maonü Peak
黑虎洞
Heihu Cave
臥虎峰
Wohu Peak
美女石
Meirü Rock
黑虎泉
Heihu Spring
白雲庵
Baiyun Nunnery
梁公泉
Lianggong Spring
仙人崖
Xianren Cliff
朝天峰
Chaotian Peak
及第庵
Jidi Nunnery
潛水
Qianshui River
Sacrifical Altar of Emperor Wudi
三祖寺
Third Master Temple
To County Town
潛水
Qianshui River
安徽
ANHUI
南京
Nanjing
天柱山
Tianzhu Mountain
合肥
Hefei
安慶
Anqing
潛山
Qianshan

The tomb of Jiao Zhongqing and Liu Lanzhi, the couple in the poem **Peacock Flying Southeast**

Chinaberry trees, a symbol of the tragic life of Liu Lanzhi, are grown everywhere in her hometown of Xiaoshigang.

A pool in front of Zhang Henshui's residence

A museum dedicated to Zhang Henshui, a modern writer of romantic novels, is located in Huangling Village.

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Jade carving, imitation antiques, china, glassware, gold and silver jewelry, precious stones, semi-precious stone necklaces and cloisonné.

Stuffed, inflatable & other toys, X'mas gifts, wooden windmills, wooden toy cars, knotted toys, jewelry boxes, paper fans, stone carvings, bead embroidery, Easter eggs, paint boxes, holiday lights and other lights.

Umbrellas, rain gear, cases, bags, writing brushes, ink, paper, inkstones, Chinese musical instruments, steel, copper, wood, wool, chemicals, cloth, synthetic furs & leathers, nylon cloths, textile products.

Rosewood, lacquer, carved wood and wood & steel furniture, and Chinese restaurant decorations.

Straw hats & mats, sewn & knitted hats, straw & ramie products, bamboo, rattan & willow plaited products, wall paper, wooden bead products and pet products.

Crafted gloves, sewn, knitted & other gloves, scarves, knitted scarves, hat and glove sets, and other knitted and sewn products.

Leather and canvas shoes, ramie sole shoes, sports, cement & vulcanized shoes, slippers and other types of shoes.

Knitted fabrics, garments, bedding, cotton blankets, tea and washing towels, bath towels and patchwork quilts.

Silks and woolen & woven carpets for both decorative and practical purposes.

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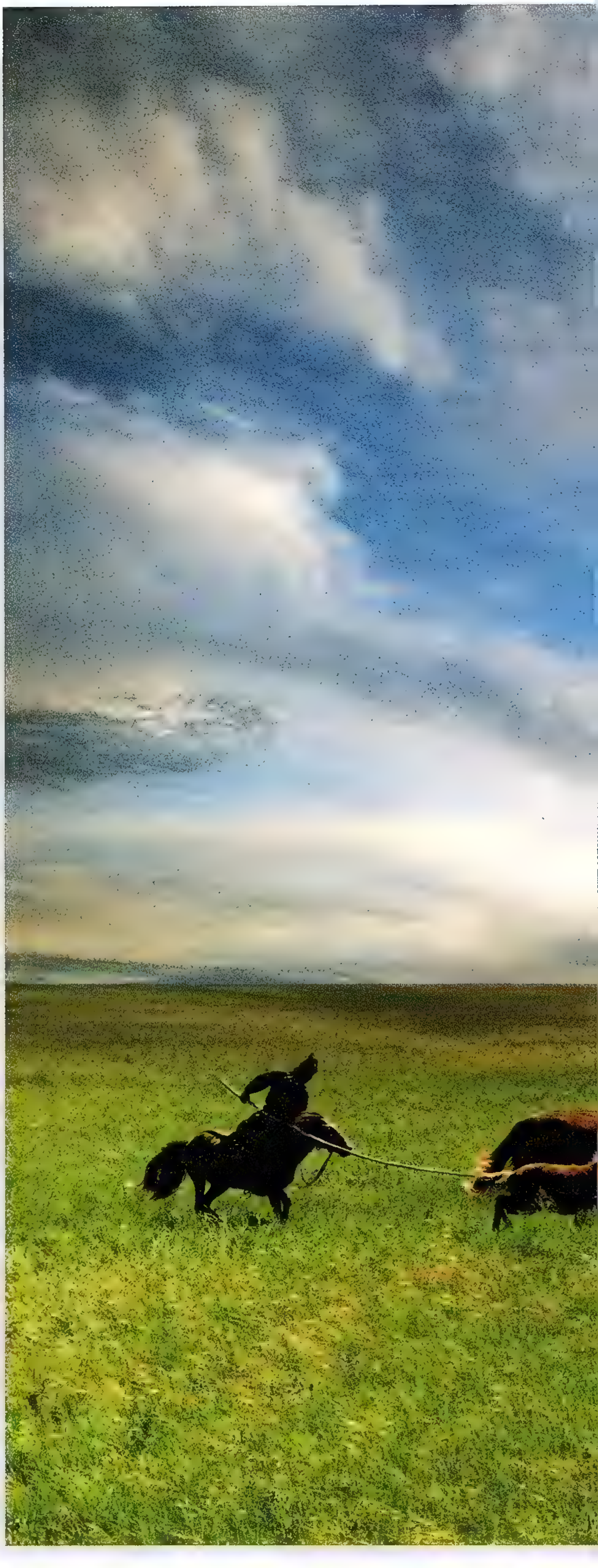
Scenes from the Grass

PHOTOGRAPHER: TCHAN FOU-LI
TEXT BY BEN JI

The moment I stepped foot on the grasslands of northeastern Inner Mongolia, the image of a heroic Genghis Khan riding his horse across the vast plains immediately sprang to mind. The name of this area — Hulun Buir — comes from two lakes called the Hulun Nor (Lake) and the Buir Nor, and has been home to the nomadic Mongolian people for centuries.

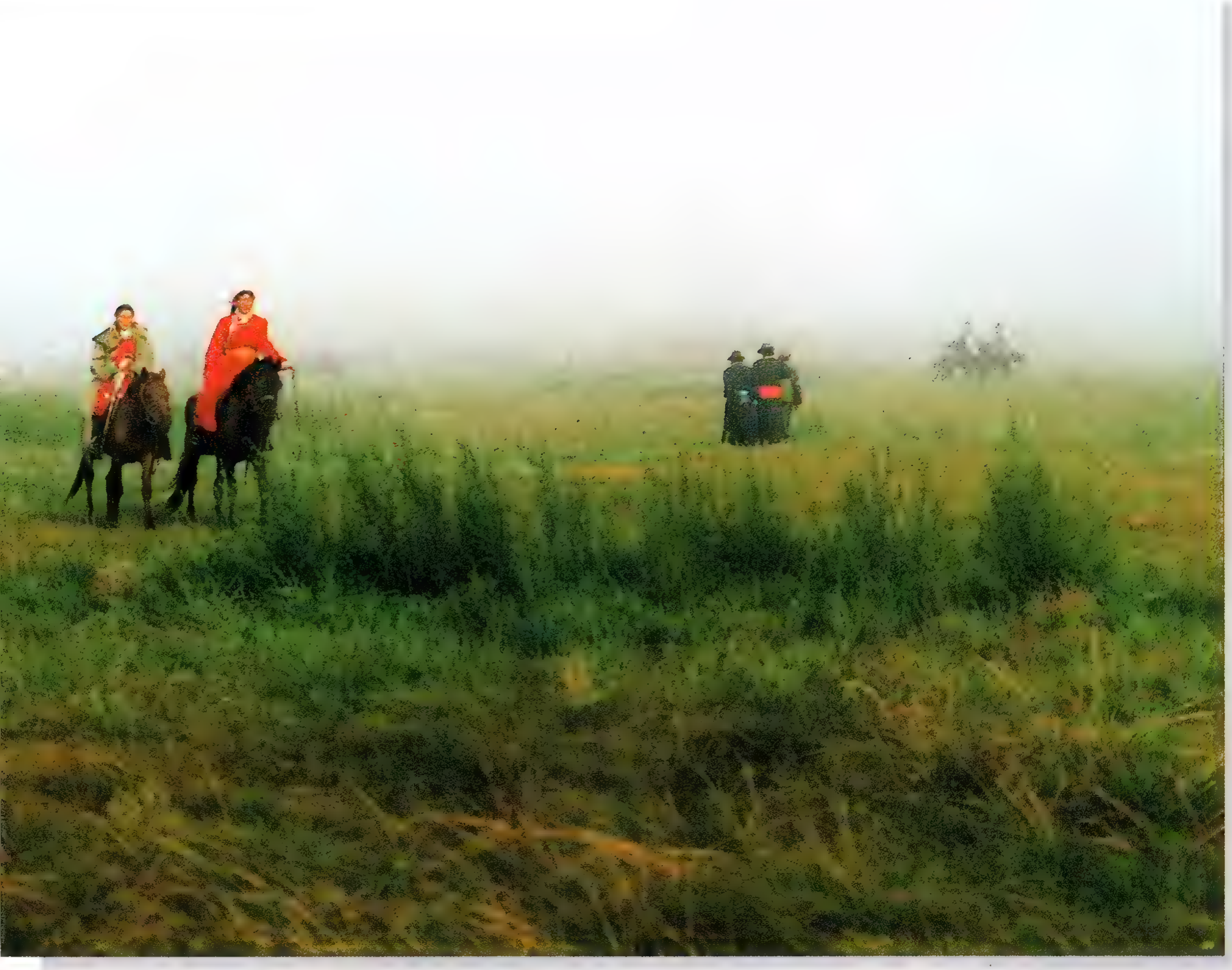
The endless blue sky and green plains of Hulun Buir make a perfect backdrop for almost any photograph, whether one's focus is a silver lake, a herd of white sheep, grazing cattle or a person astride the ubiquitous horse. For a photographer, a trip across the grasslands of Inner Mangolia brings out an intense desire to capture on film as much as possible of the natural beauty of this remote land.



Lassoing Horses

Under the blue sky horses gallop across the grasslands of Hulun Buir, followed closely by a herdsman wielding a long pole with a lasso at one end. The motion of the ever-changing clouds in this photograph mirrors the gait of the horses as they wade through the tall grasses.

lands of Hulun Buir

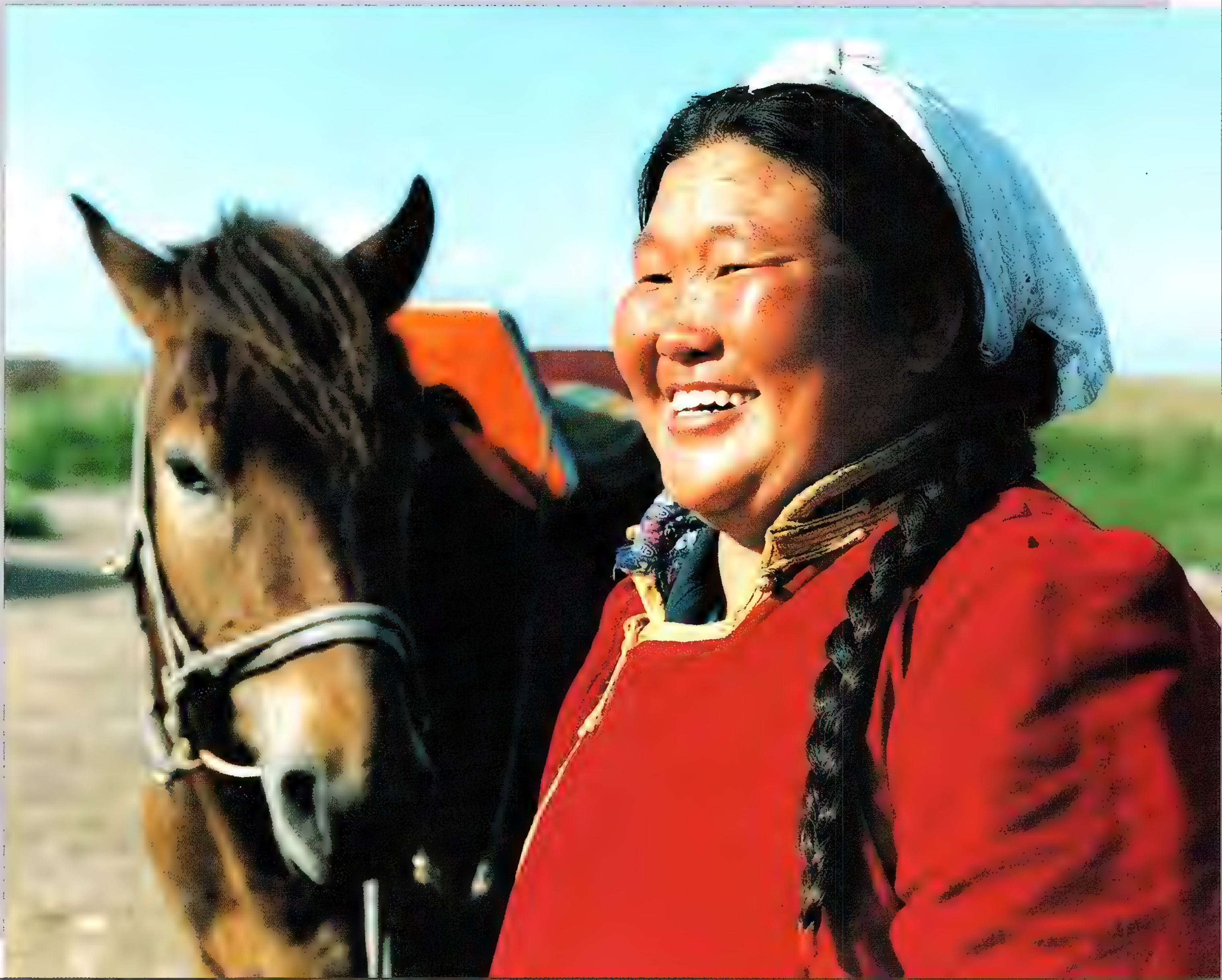


Fog on the Grassland

Normally when looking at the grasslands one can see off into the distance for ever, but on this day the land was covered in a thick fog, changing the landscape into a vast white cloud. This is quite a rare occurrence on the plains, and a wonderful opportunity for a photographer. In the foreground are two herdswomen dressed in red, soon to be engulfed by the advancing fog.

A Woman and Her Horse

This Mongolian woman's broad grin, cheeks tanned by the sun and bright red clothes are typical of the cheerful and open nature of people living in this region. In this shot the photographer wanted to bring out the inter-dependence of people and animals in Inner Mongolia — without each other, survival in this harsh land would be infinitely more difficult.



A Bird's-Eye View of the Grasslands

In this aerial photograph, a winding river snaking through the plains looks like a glittering silver ribbon against the dark green of the flat grasslands. Taking aerial photos is fraught with difficulties — one must be constantly aware of the shifting scenes below and know just the right moment to press the shutter. The photographer took this shot just as the sun's rays were shining most brightly on the river, giving the picture a magical and dreamlike quality.

After the Rain

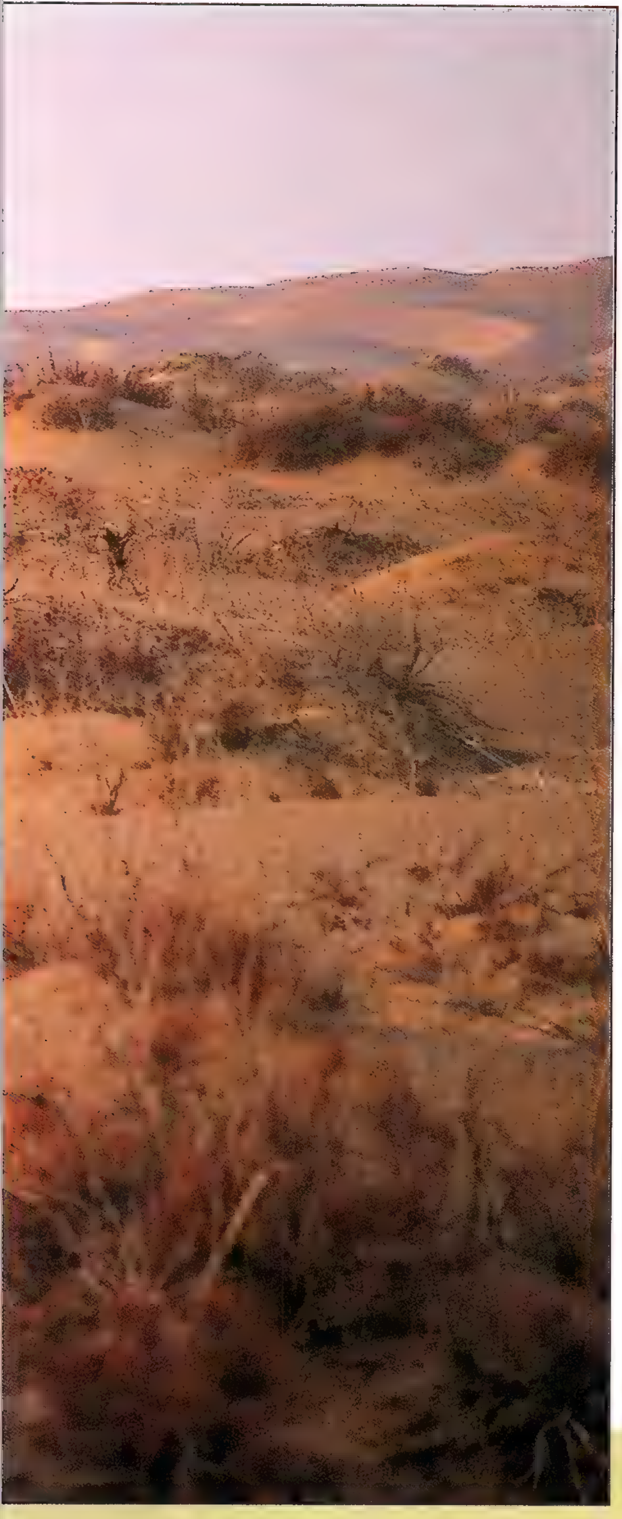
It seldom rains on the arid plains of Inner Mongolia, but on this day the photographer happened to arrive just after a shower. The rain had turned everything in sight to mud, and the sky shone a bright blue as it was reflected in the accumulated water. The photographer took the opportunity to snap his shutter just as this golden dog was picking its way through the thick mud. The soft fur and gentle colour of the dog form a perfect contrast to the blue and brown hues of its surroundings.

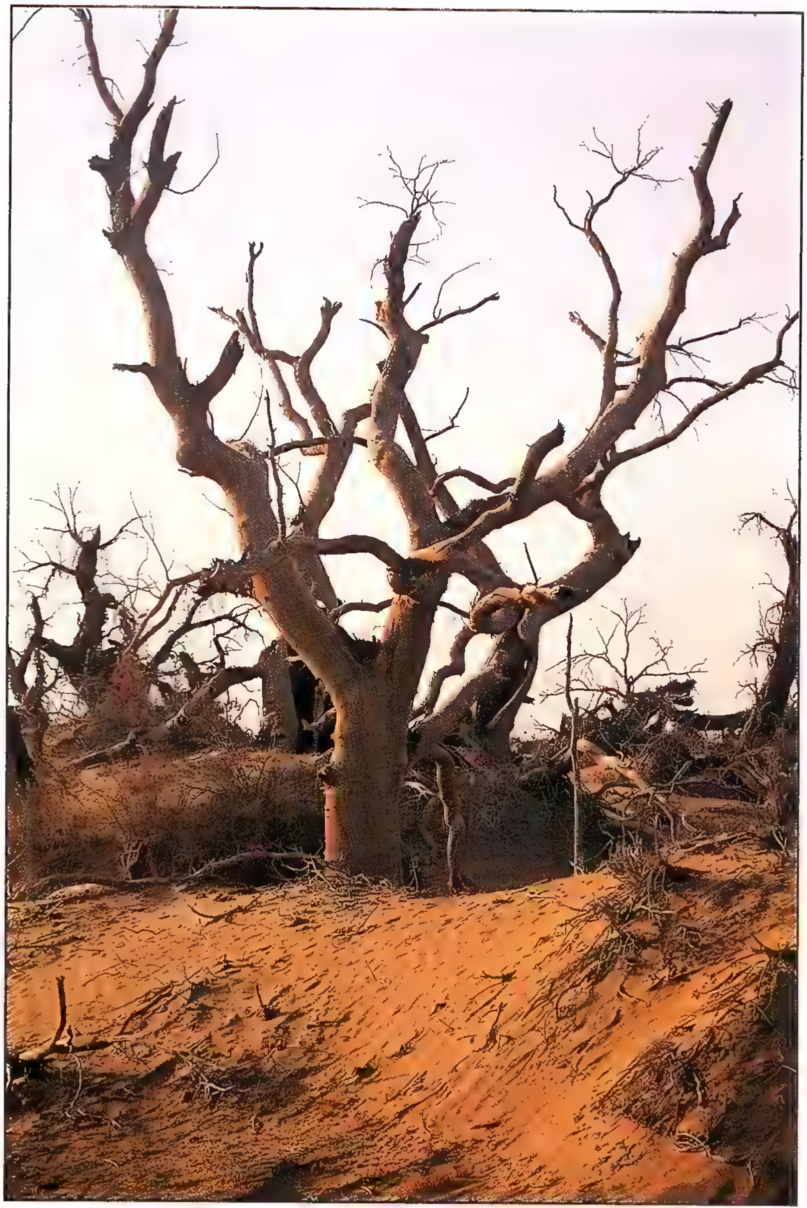
Looking for Niya— An Ancien

Part of a joint Sino-Japanese Scientific Expedition Team that made a recent trip to the Niya ruins

Civilization Buried in Sand

PHOTOS BY LIU YUSHENG
ARTICLE BY LIU WENSUO





The inhabitants of Kabak Ashan Village use poplar wood for making all kinds of daily articles.

According to Chinese archaeologists and historians, about 1,600 years ago an ancient civilization called Niya completely vanished, leaving nothing behind but ruins. No one knows why: Perhaps it was due to an exceptionally severe desert storm, a ruthless war, a mass exodus, or possibly a terrible pestilence. Shrouded in mystery, the ruins are the key to a puzzle that man has only begun to piece together.

The Niya ruins are located in the heart of the Taklimakan Desert, about 120 kilometres to the north of Minfeng in today's Xinjiang Uygur Autonomous Region. The Niya River, originating in the Kunlun Mountains to the south of Minfeng, forms a relatively large oasis area as it flows across Minfeng County before meandering forth into the great desert in the north. The river, although not wide, is lined on both banks by vegetation composed mainly of diversiform-leaved poplar trees, reeds and Chinese tamarisk. Walking along the river, one can see the undulating sand dunes beyond the barrier of green vegetation, a unique sight for a desert river.

This poplar tree near the Niya ruins has probably been standing for centuries.

Late autumn holds sway in the southern part of the Taklimakan Desert from late September through the end of October. By that time, the full heat of summer has subsided and the windy winter is still about a month away. The desert looks like a calm and tranquil sea. It is an ideal season for both archaeological and tourist expeditions.

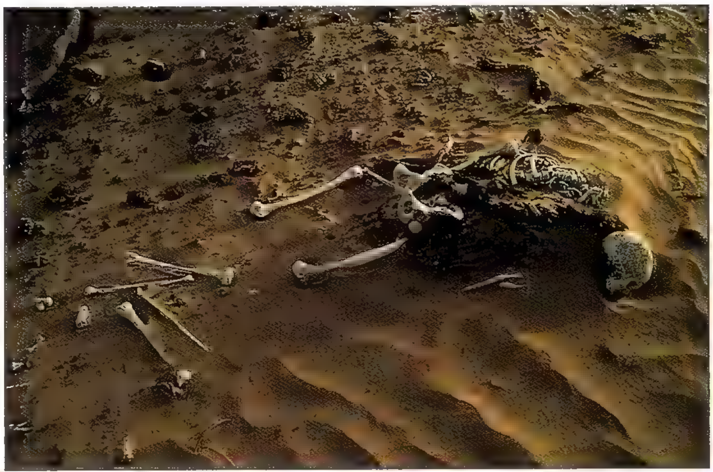
Starting from Minfeng, an 86-kilometre ride in a cross-country vehicle along the Niya River will bring you to Kabak Ashan Village, the northernmost and last human settlement along the old Niya River. The desert is interrupted only by patches of the large poplar trees peculiar to this desert region, their leaves and branches tinted gold in the autumn sun. The houses in Kabak Ashan Village still retain many features characteristic of the ancient Niya River civilization. The frames of the houses are made of poplar wood and the walls of matting made with tamarisk branches and reeds, which are then plastered with mud. These buildings have a mysterious likeness to the ruins of houses at Niya not far to the north. This seems a clear indication of the continuation of this desert civilization.

The campsite of the Sino-Japanese Expedition Team

Kabak Ashan is locally known as the "Great Mazar", due to the fact that there are ruins of tombs (called "mazar" in the Uygur language) belonging to modern Islamic disciples to the north. Indeed, the name "Great Tomb" fits this lonely and peculiar village much better than the more modern name of Kabak Ashan. The residents here are characterized by a disposition as simple and unadorned as the great desert itself.

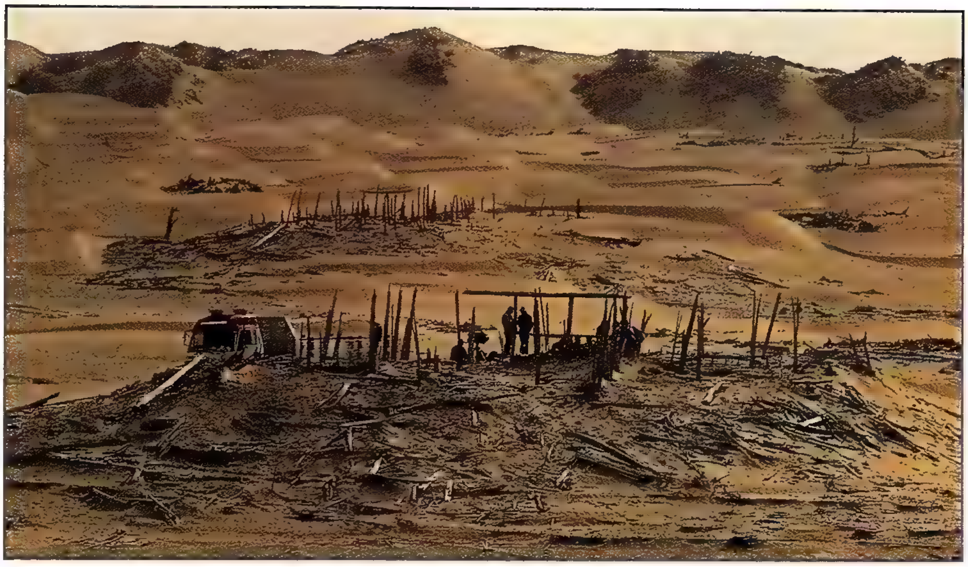
The horn of our desert car broke up the perennial tranquillity of the small village and startled the birds in the oleaster trees. The noise brought the villagers residing along the street out of their houses, the grown-ups following the kids. Even shepherds living on the periphery of the village rushed over on their donkeys. Their curiosity was satisfied as they touched the big wheels of the car. The children tenaciously clung to the car until late at night, passing comments on it and arguing over whose house was as tall as the vehicle.

Camels were a common sight both in Minfeng and Kabak Ashan. Called the "boats of the desert", camels in this region are one of the finest breeds in the southern part of the Taklimakan Desert. Early archaeologists and explorers doing investigations into the ancient ruins in the Taklimakan have all had to rely heavily on these animals.


A skeleton unearthed in a tomb found at the Niya ruins

In 1901, on his first archaeological expedition to Central Asia, the Englishman Mark Aurel Stein reached this remote desert region. Here he discovered and took away a great number of wooden slips inscribed with a highly enigmatic and barely decipherable ancient language called Kharothi. This form of writing is no longer in existence, but was used for several hundred years around the first century in the northwest part of the Indian subcontinent and Central Asia, and was also prevalent from the second to the fourth centuries in Niya, Loulan and Hotan.

The discovery of the Kharothi-inscribed wooden slips helped to uncover some important facts about this desolate area, and more importantly, confirmed the existence of the legendary civilization of the Taklimakan Desert. For generations people living on the periphery of the desert told of how, many years ago when this great desert was an oasis with cultivated land and beautiful cities, a sudden windstorm buried them all. The area of the desert increased due to repeated sandstorms, until all the people were driven to the reservation belts at the edges of the desert, close to the Tianshan Mountains in the north and the Kunlun Mountains in the south. There they managed to survive due to the numerous mountain rivers which flowed down to the desert, fed by water from melted glaciers.


The desolate ruins of the Niya civilization

"Taklimakan" is a Turkic word, whose exact meaning many people have tried to decipher. According to one accepted explanation, it means "once you get in, you cannot get out", a plain but vivid description of the mysterious nature and macabre atmosphere of this vast desert. For many thousands of years, only a few explorers such as Ban Chao of the Eastern Han Dynasty (25-220), Monk Xuan Zang (Tripitaka), Marco Polo, Mark Aurel Stein and Sven Hedin have experienced first-hand the implications of its bloodcurdling name. Over time the desert's reputation has grown, and perhaps has even been exaggerated by their adventures. There is, however, another explanation for the name "Taklimakan", which asserts that it means a "homeland of the past". Such an explanation has an air of historical romance and is consistent with the legends, which have since been proven true by the discovery of the Niya ruins.

Leaving Kabak Ashan and striking northward gives one a queer feeling, as if one has stepped over a threshold and out of the living world. In fact, the Niya ruins lie not very far from Kabak Ashan — only about 40 kilometres — but it takes about one and a half days for a camel of normal strength to reach them.

A five-kilometre trip northward from Kabak Ashan will lead one to the ruins of the tombs that give this village its name, where several sheep-tending households still live. There are also thatched huts built by devout Muslim pilgrims coming from faraway oases, continuing an age-old tradition under the eternal poplar trees.

The last drop of water of the Niya River vanishes here, with only the annual floods in autumn sometimes bringing water beyond here

This structure at Niya is still standing after all these years.

The Japanese members of the Sino-Japanese expedition pray before Niya's ancient Buddhist pagoda.

and into the desert further north. The poplar trees follow the floods past the tombs and doggedly extend for several kilometres to the north. There is still a depression located amidst the poplar forests made from many years of flooding, and it is said a sheep-tending household lived in the depression as recently as 90 years ago.

Walking along the course of the dried-up Niya River, with high sand dunes on either side, one can see withered poplar trees in various bizarre shapes, reminders of what was once a fertile land.

After a whole day's trek among the dried-up poplar trees and sand dunes, the shadows of blocks of ancient houses suddenly appeared: We had finally arrived at the Niya ruins. The houses and ancillary rooms still had their pillars, doors and windows intact and were surrounded by the remains of spacious courtyards, orchards and irrigation canals.

Since its discovery in 1901, only a few archaeological explorations have been made to Niya. Since then great changes have taken place in these sand dunes, and new discoveries of both land and ruins are continually being made.

The year 1991 was the 90th anniversary of the discovery of the Niya ruins. By that year, more than 20 ruins of houses scattered among sand dunes had been found on this site, and nearly 1,000 Kharothi-inscribed wooden slips had been unearthed by archaeologists. These wooden slips are highly valuable archaeological artefacts that may provide important information for historians and other researchers.

Apart from the unique inscribed wooden slips, a number of other objects were also found, including ceramic fragments, bronzeware and pieces of iron, wood, stone, glass and silk. Together they help form a picture of the colourful material life of this ancient civilization.

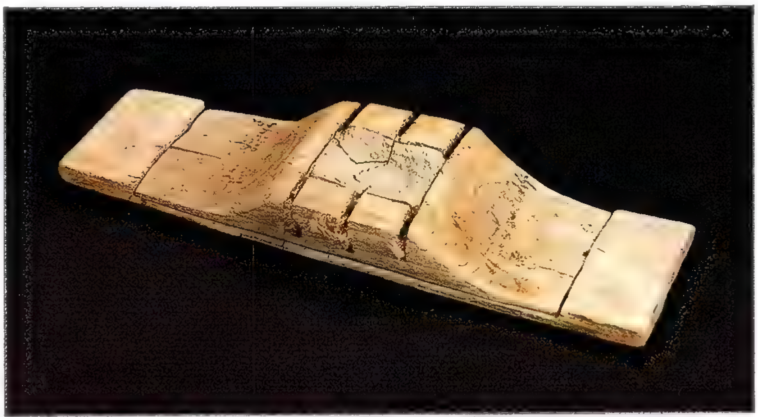
During his two exploratory investigations of the Niya ruins in 1901 and 1906, Stein made surveys and drew a sketch map of the ruins, indicating the positions of 13 ancient sites including houses, pagodas, gardens and fields. A survey made in 1991 brought to light the ruins of at least four more ancient houses, providing an important supplement to archaeological research on Niya.

From this information, together with the latest discoveries, we know that the ruins are located on a delta at the mouth of the old Niya River. Centred around a Buddhist pagoda, the remains of about 30 houses, courtyards, orchards and pagodas are scattered amidst the sand dunes. The ruins measure approximately ten kilometres long from north to south and five kilometres wide from east to west, covering an area of up to 50 square kilometres, about the same size as a not-too-small town. It may very well be surmised that the exposed houses and fields only constitute a small part of what was once a thriving city.

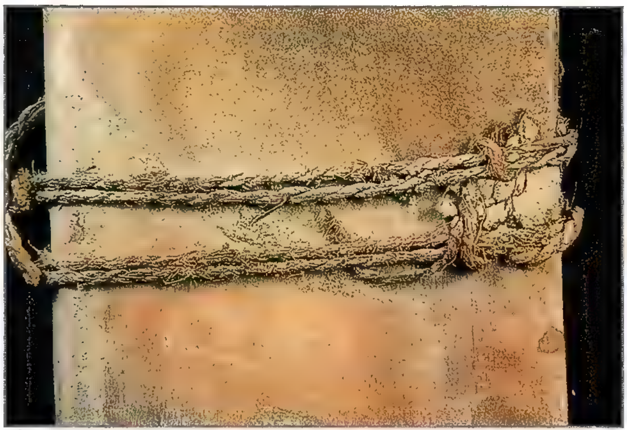
Offerings made by the Japanese expedition members

For over 90 years, since the discovery of the Niya ruins, not only archaeologists but other people interested in the mysterious Taklimakan Desert have been trying to figure out who the creators of this ancient city were, and why it was abandoned. Is there any truth in the terrible legends?

After completing studies of various historical records and documents, Wang Guowei, a noted scholar of the Qing Dynasty, came to the conclusion that the Niya ruins were the remains of a small kingdom called Jingjue that existed during the Western Han Dynasty (206 B.C.-A.D. 24). This kingdom is recorded in history books such as *History of the Han Dynasty* and *Records of Western Travels*. Later, after Stein did his investigations of the site, he surmised that it was possibly abandoned because the residents no longer wanted to deal with the highly unreliable irrigation system, or because there were very big changes to the river's course at that time.

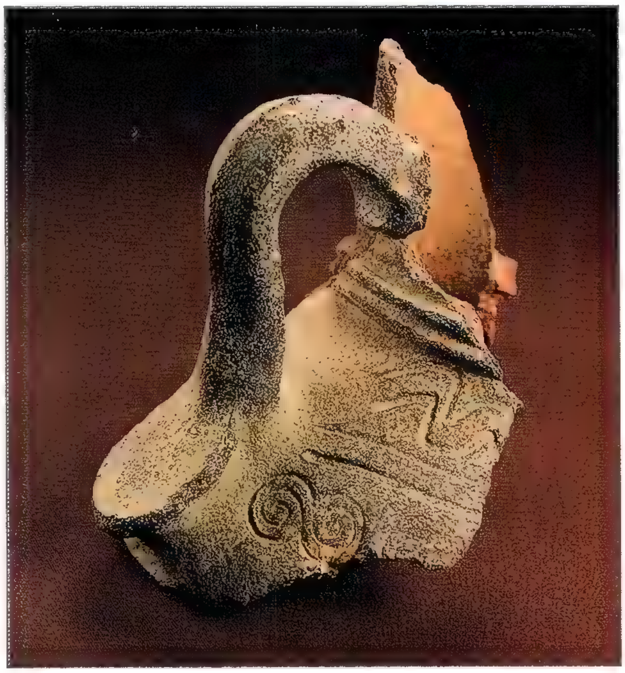


A Kharothi-inscribed wooden slip found within the Niya ruins



The rope that bound this wooden slip is still intact.

The above-mentioned views have greatly influenced research today. Due to the unique natural environment in which the Niya ruins are located, hardly any other evidence is available to support these views. Nevertheless, based on the great quantity of Kharothi-inscribed archaeological artefacts unearthed in the ruins and the present state of research on this ancient writing, it has been determined that the final abandonment of the Niya ruins occurred in the fifth century, corresponding roughly to the Northern and Southern Dynasties period (420-589) in the Central Plains. However, determining the entire life span of the ruins is impossible at this time. Further, one of the most perplexing questions for archaeologists is whether or not the existing Niya ruins were the only human settlement in this region, or if there were many others as well.



Part of a pottery fragment unearthed from the Niya ruins

The Niya ruins have become a symbol of the romance and mystery associated with ancient civilizations buried in sand. In the past 90 years much has been learned about Niya, but there are still many questions left unanswered. If looked at from a historical perspective, 90 years is a very brief period of time — who can tell what discoveries will be made in the next 90 years?

Translated by Xia Ping

Recent Expedition to Niya Makes Amazing Discoveries

After our reporter's trip to Niya last year, a Sino-Japanese scientific exploration team made some startling new discoveries at the Niya ruins.

On October 22, 1993 a team of 50 archaeologists, surveyors, anthropologists, experts on desert life and ancient writings, reporters, Uygur workmen and camel herders set out from Minfeng for the Niya ruins. According to Xinhua news reports, the team discovered part of a 2,000-year-old city that had been buried in sand. Scattered on a 20-square-kilometre sand dune were the remains of Buddhist pagodas, temples, city walls, courtyards, houses, dikes, sheep pens, orchards and fences — some 50 sites altogether.

One of the most remarkable aspects of their discovery was the well-preserved state everything was in: The sheep droppings they found looked as though they had just been left the previous night. The doors of houses were left half-open, as if the occupants had only gone out for a short stroll, and there was white thread still in a loom, as though the weaver had only just finished his day's work. All around were dried-up fruit trees, the bones of cows, horses, sheep and camels, and red pottery jars and tiles.

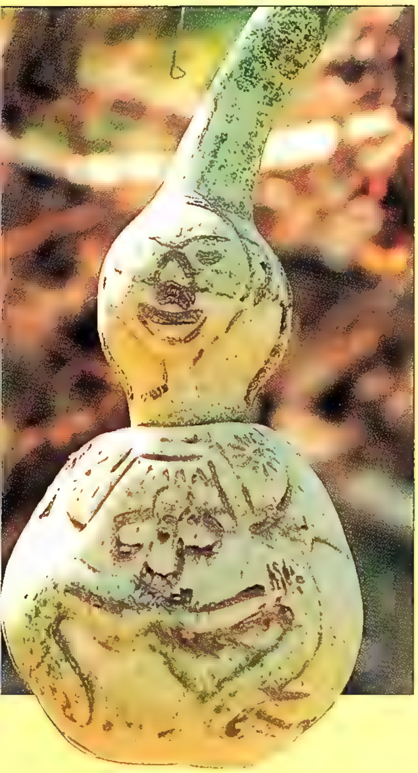
Later, the team made an even more amazing find: the corpses of eight humans still clothed in hemp and silk garments. Their skin still retained its elasticity and one body, that of a female, was completely intact. All eight corpses had long heads, narrow faces, large noses, deep-set eyes and were in their 20s when they died. Two of the bodies had black hair, while the others were either blonde or brunette. One expert believes that the eight were descendants of a 4th-century B.C. Greek emperor. Wooden sculptures found there that were carved in ancient Greek style support this possibility.

In addition, a number of other objects were discovered: thirty books written on poplar wood, ancient coins from the Han Dynasty, bronze mirrors, knives, arrowheads, wooden combs, jade articles, rings, pearls, carpets and wooden looms. Thirty Kharothi-inscribed wooden slips were found as well, the largest such discovery since Mark Aurel Stein's find 90 years ago.

One team member remarked that their discoveries during the expedition shed much light on the ancient Niya civilization, and from their findings concluded that Niya was once a crossroads where Persian, Greek, Indian and Chinese cultures met and merged. Despite all the high-tech equipment the team had at its disposal, however, it is estimated that another 50 years will be needed before the entire city of Niya can once again see the light of day.

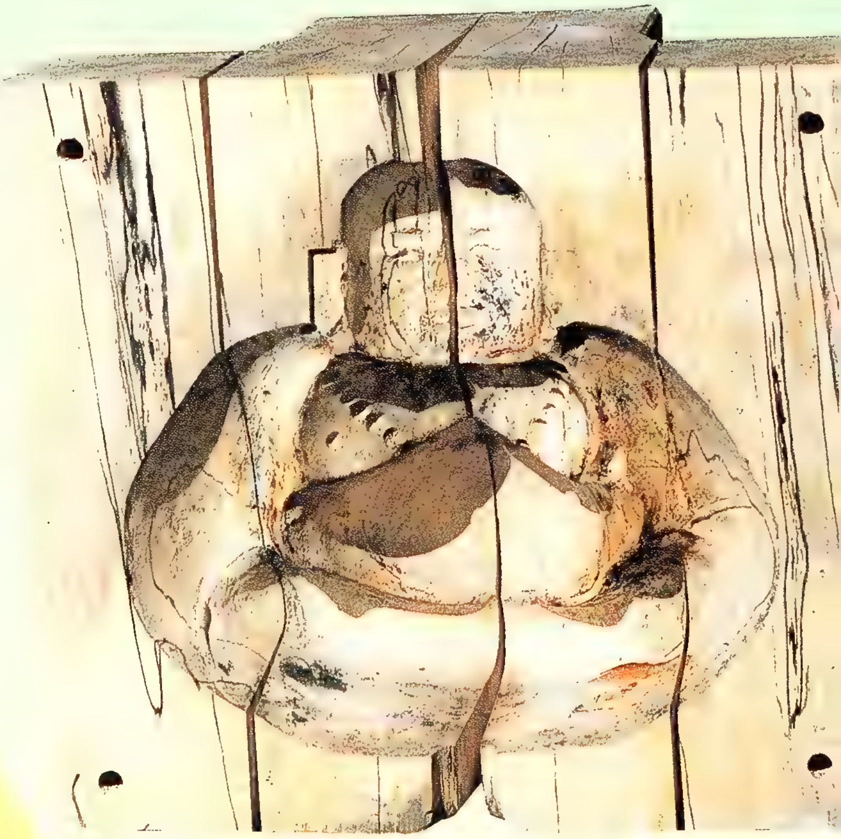
Artistic Gourds

The success or failure lies in the timing in fastening and removing the mould.



Symmetrical patterns are usually found on the moulded gourds.

A final touch of decoration will turn this moulded gourd into a work of art.



A set of mould made of hard quality wood

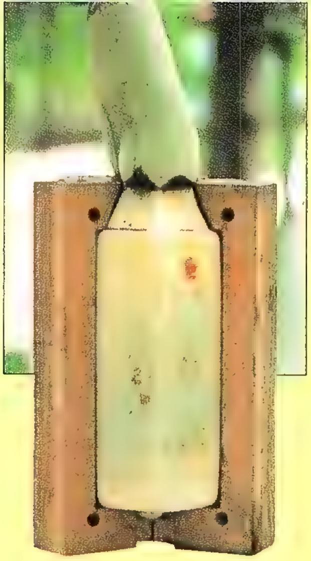
In Chinese floklore the gourd can help one divert water, create human beings, subdue monsters.... The most distinct image of it, of course, was the wine pot hung from the red-tasselled spear carried by a chivalrous hero. The gourd is an annual trailing plant related to the squash which blossoms in summer and bears large, thick-skinned fruit in autumn. One of the more ornamental species of it is known as the ladle gourd, which is round in shape. Sawn into halves, the shell of this fruit can be used as ladles, dishes or flasks. Besides, the gourd can also be grown in moulds to become works of art. The moulded gourd I saw in Shandong is representative of this genre.

Entering a moulded gourd garden I happened to see the garden owner remove the moulds of different shapes from the ripe gourds. The removal of the moulds revealed gourds in a variety of images and shapes. I actually found an exaggerated mask here and a smiling Maitreya there; a carved flower vase and a jewellery case on my left and a round pen container on my right.

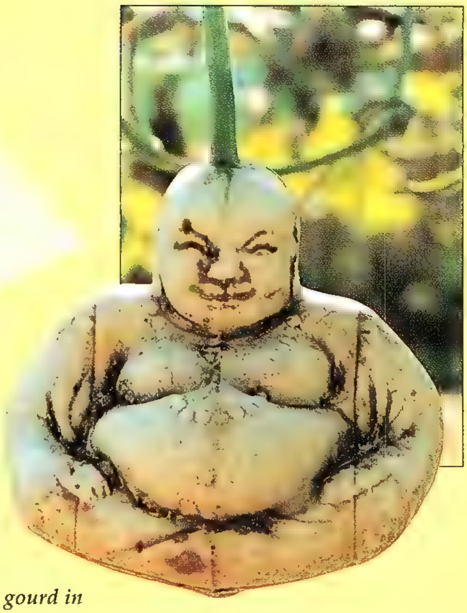
The making of a moulded gourd obviously requires a rather long period of time. First a mould is fastened to the growing fruit. To ensure the right shape the mould is usually made with hard quality wood or gypsum, which must be thoroughly cleaned and sterilized before use to avoid germs that could infect the fruit. It cannot be removed until the fruit is completely ripe. The moulded gourd should be retained to dry on the trellis for a certain period of time before it is finally picked. Then the craftsman completes

from Shandong

PHOTOS & TEXT BY FENG KELI



A mould is fastened to a growing gourd.



A ripe moulded gourd in the image of Maitreya

the work with a final touch of decoration. In the whole process the deciding factor for success or failure lies in the timing in removing the mould. A slip here would mean that all previous efforts would be wasted.

No one knows exactly when some ingenious person began shaping gourds in moulds to produce artifacts. A Ming Dynasty writer observed that it was not unusual to see cube-shaped gourds or gourds with inscriptions and patterns. By the reign of the Qing emperor Kangxi (1662-1722), production of moulded gourds had become a major imperial handicraft industry. Not only did the variety of gourd artifacts proliferate, but the decorations of these items also became more elaborate. This art reached its apex during the reign of Qianlong (1736-1795). Ground flasks, vases, cups and bowls were elegantly decorated with flowers, birds, calligraphy and even landscapes. The most outstanding of these *objects d'art* can be found in museums in China and elsewhere.

The production of moulded gourds brought together the talents of artists and horticulturists. The latter over the centuries had succeeded in breeding gourds that could grow inside moulds without rotting. And craftsmen drew upon centuries of experience to produce moulds that bore a variety of intricate designs and art motifs. Unfortunately, as in other genres of the plastic arts, the skills of gourd moulding became lost and have only been recovered to modest degree in recent years.

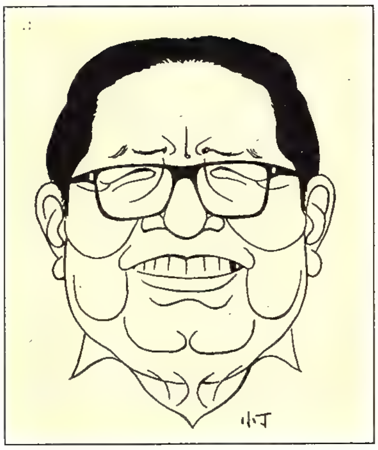
Translated by K.V. Ku

Sawn into halves, the shells of these ripe gourds can be used as ladles or kitchen utensils.

Ding Cong —The "Buddha" of the Cartoon World

PHOTOS BY XUE TIEJUN

Playing the jinghu — a kind of fiddle used in Beijing Opera — is one of Ding Cong's hobbies.

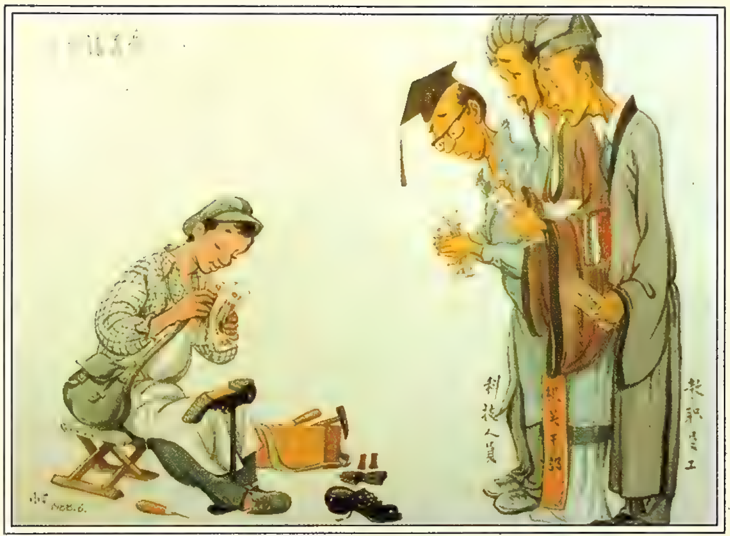


A self-portrait

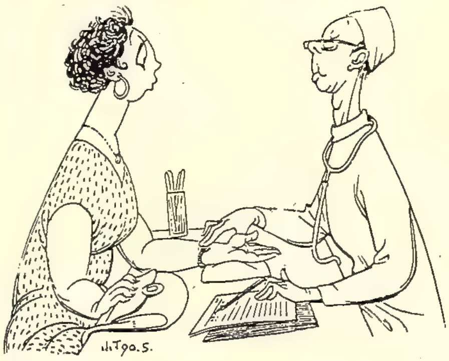
Cartoonist Ding Cong is himself a bit of a cartoon. The celebrated Chinese writer Mao Dun described him as "a man of athletic physique with an innocent, pleasant face". This is a true description. His own self-portrait shows a fat old man who, without his glasses, looks the spitting image of a laughing Buddha, all smiling and cheerful.

It is not clear whether it was Ding Cong who took a liking to cartoons or if it was cartoons which found their way to Ding Cong, but his name has been connected with the art for decades. Cartoons with the signature "Little Ding" constantly appear in newspapers and magazines on the mainland and in Hong Kong. His cartoons express a sincere concern for society by exposing social maladies, denouncing evil and praising the good and the true, while at the same time satirizing all the laughable, pitiful and sad things that exist in the world. Ding Cong draws most of his cartoons using a Chinese writing brush and skilful, simple lines. Although they are cartoons, the subject matter is often serious, therefore they have the effect of making one want to both laugh and cry.

Ding Cong and Soong Ching Ling, the wife of Dr. Sun Yat-sen, in 1938 in Hong Kong

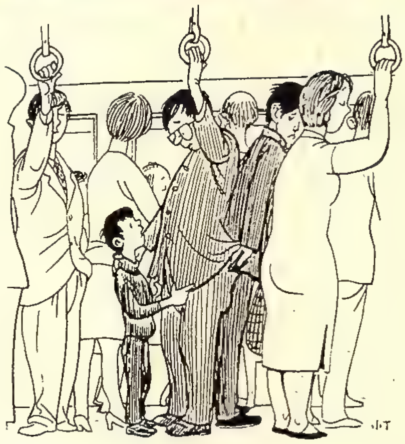

科技人员
机关干部
教职员工

In China there is a saying that three cobblers equal one Zhuge Liang (a hero in the Three Kingdoms period) in wisdom. In this cartoon Ding Cong turns the saying around to satirize today's social conditions: Three Zhuge Liangs (here represented by a scientist, an official and a scholar) don't even equal one cobbler in pay.



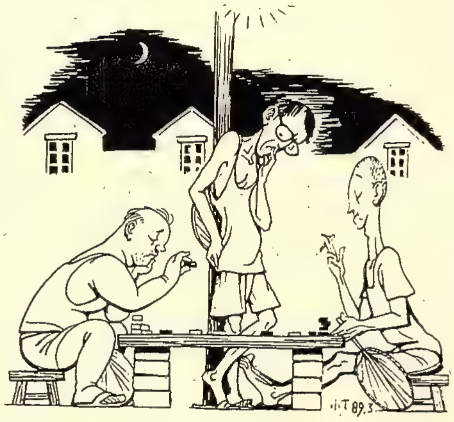
Pulse

"Your pulse is pretty normal. Every minute it beats exactly sixty times."



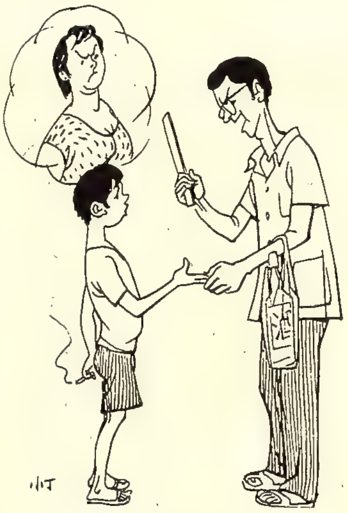
Stay Out of Other's Business

Son: "Dad, somebody's wallet is being pickpocketed."
Father: "That's none of your business."
Son: "But it's your wallet."
Father: "Ahh!!!..."



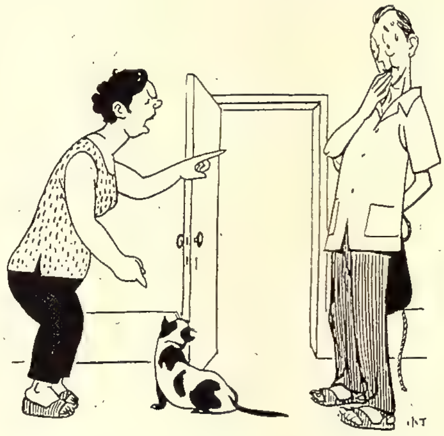
Boredom

"Those two guys were up all night playing their stupid chess. So boring!"
"How do you know?"
"I stood on the side and watched until the sun came up."



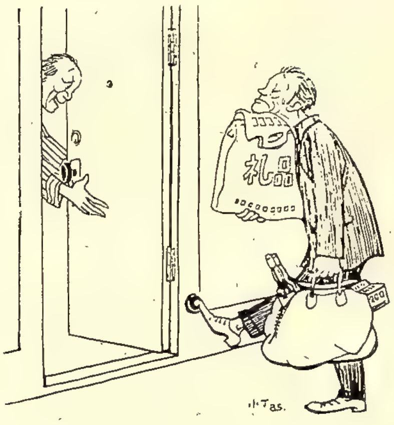
Know Whom to Lie to

A father gave his son a few whacks with a bamboo stick and said, "Are you still going to lie to me?"
The son sadly replied, "I won't tell any more lies!"
"Now, from this day on what should you do?"
"I'll just do what you do, only tell lies to Mom."



Throw Out the Cat

Wife: "How come this awful cat is still here? Didn't I tell you to take him to a faraway place and get rid of him?!"
Husband: "I took him out to a desolate place far from town, but ... without the cat I couldn't find my way home."



Installing the Doorbell

When the section chief moved into his new house, he asked the electrician to install the doorbell at the bottom of the door.
Thinking this request somewhat peculiar, the electrician asked, "How will guests ring the doorbell?"
The section chief replied, "My guests always use their foot to ring the doorbell, because their hands are always so full of gifts."

Ding Cong began to draw cartoons when he was just six or seven years old. His first published cartoon showed how the opera *The Empty City Stratagem* was staged. His interest in cartoon art increased as he grew older, and he often contributed cartoons to Shanghai journals. At the age of twenty he participated in the first national cartoon exhibition, held in Shanghai. In the years of chaos caused by war, he worked with various local magazines to resist Japanese aggression and help the country. He also worked as a stage designer for drama troupes, travelling between Shanghai, Hong Kong, Chongqing and Chengdu.

Those who know Ding Cong love his cartoons as much as they do him. A born optimist, Ding Cong is honest, frank and sincere, with a serenity that lifts him above worldly anxieties.

Ding Cong with two of his students

The cartoonist in his studio

Like many intellectuals on the mainland, Ding Cong has experienced all kinds of setbacks and hardships in his life. In the early '50s he worked as the editor of *China Pictorial*, but in 1957 was labelled a Rightist and sent into exile in the Great Northern Wilderness in Heilongjiang Province. In those difficult years he never let himself feel defeated, instead finding pleasure in hardship and continuing to draw cartoons to provide a voice for the people. Although he lived in adverse circumstances, his mind remained as broad and open as the vast northeastern plains.

Ding Cong was rehabilitated in 1979, but by that time he was an old man of over sixty. It was only then that he became a professional cartoonist, although he had engaged in the art for many years. He refused to take on any official post or other work, but devoted all his time and energy to producing cartoons.

He established a studio of his own and sat down to do his own creative work. As energetic as any young artist, he worked steadily and produced a large number of cartoons and portraits for newspapers and periodicals. He sketched illustrations for Lao She's novels *Erma*, *Camel Xiangzi* and *Four Generations Under One Roof* and Wang Ying's *The Precious Girl*, as well as for books such as *Traditional Comic Tales* and *The Reminiscence of Xin Fengxia.*

Since 1979, Ding Cong has published 12 volumes of collections of cartoons, and four more volumes are forthcoming. As enthusiastic, hard-working and broad-minded as ever, his friends still call him "Little Ding", although he is 77 years old this year.

Ding Cong got married at the relatively late age of 40, in 1957. His friends in the art world would often joke: "Ding Cong has worked in film and drama for so many years, but he has no story of his own!" Until, that is, he met his wife Shen Jun who, apart from working as an editor for a publishing house, does all the housework as well. Ding Cong greatly respects his wife and calls her "the head of the family", but Mrs. Ding says jokingly that she is "Ding Cong's senior maidservant".

During our interview, Mrs. Ding told us about some of her husband's personal habits and quirks. Ding Cong is extremely fond of looking at paintings and loves buying art books. Quite often he will spend his whole month's salary on them, but still feels he has not bought enough. He does not like growing plants and flowers but is addicted to meat. He loves taking cold baths and insists on having one even though he is over seventy. She says that is why he is so strong and healthy.

Ding Cong has no secrets in life. He has such a loud and booming voice that his friends often joke with him, saying that it sounds like he is shouting slogans even when he whispers. It is in this simple, easy and direct way that Ding Cong has reached a level of contentment that others envy, and his cartoons are a product of his state of mind. He observes the world and depicts life in a tranquil, objective manner, and it is these qualities that have won him both friends and devoted fans over the years.

Translated by Xiong Zhenru

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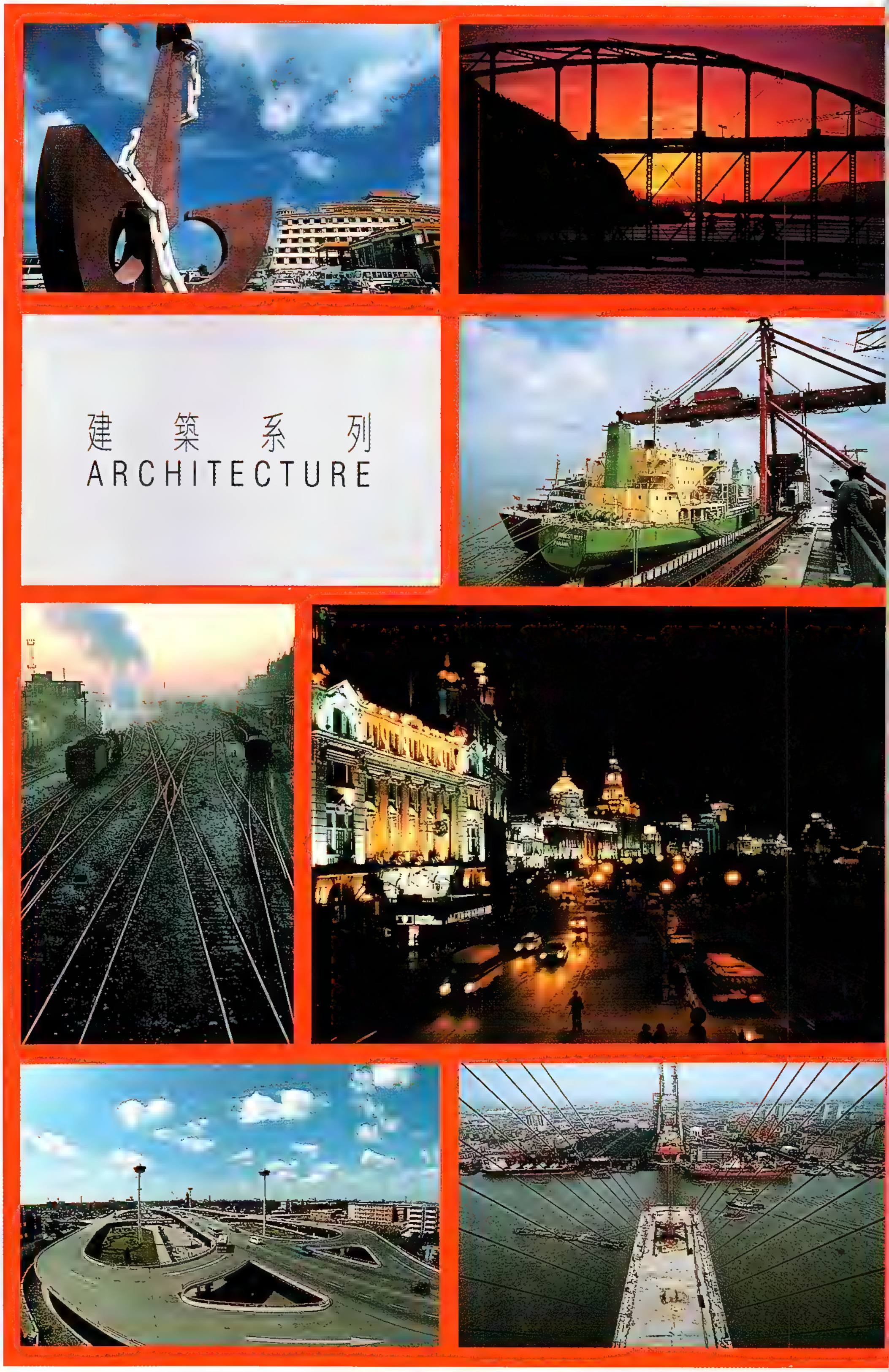

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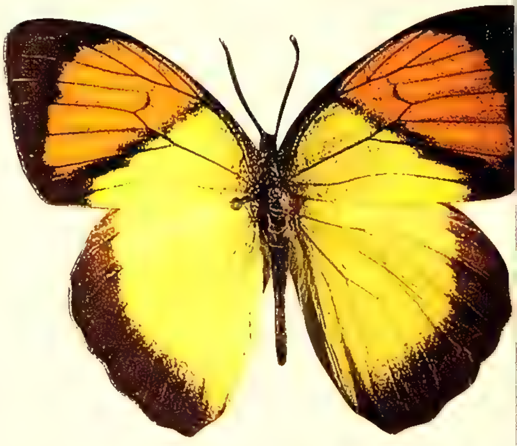
Two Modern "Butterfly Lovers"

ARTICLE BY QIU BIN
& XIU SHI

Chen Baocai in front of his museum with a scroll bearing his name (by Chan Yat Nin)

In China butterflies are considered to embody the spirit of nature. Their beauty has been a source of pleasure to countless generations, and has served as the inspiration for many Chinese myths and legends. Probably the most famous Chinese butterfly legend is the story of "Liang Shanbo and Zhu Yingtai". A bit like Romeo and Juliet, Liang and Zhu were star-crossed lovers in fourth-century China, who died because family and society did not allow them to be together. The young man, Liang, died in anguish first, and the story ends with the girl killing herself at Liang's grave. Immediately the two poor souls turn into a pair of butterflies and fly off together. This story inspired a popular Chinese opera, as well as the famous violin concerto called "The Butterfly Lovers".

There is a pair of modern butterfly lovers in China, though they are actually avid butterfly collectors. One is called Chen Baocai and the other Bi Jimao. Both men are in their forties, and both have turned their homes into "butterfly museums".



Three Decades of Collecting

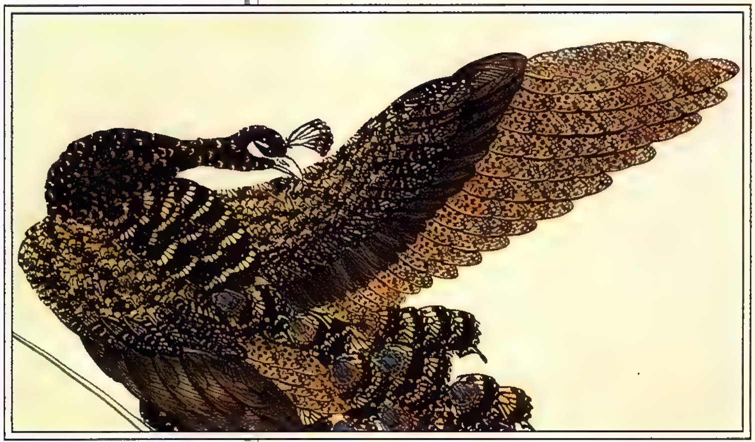
Chen Baocai is a worker in a Shanghai motor vehicle company whose passion for butterflies began when he was a child. His more than 30 years of catching and collecting butterflies has turned his 20-square-metre room into a museum that houses a collection of 10,000 individual specimens, from China as well as other countries. There are also butterfly-related pictures, stamps, matchbox labels, papercuts and pictures made by painstakingly pasting butterfly wings together. His picture of a rooster, for instance, required the wings of 50 black swallowtails, 10 golden swallowtails, over 100 *Montela gray* and 20 more assorted butterflies. It is also a delicate task, as the fragile wings can be easily broken. One picture takes him over 12 hours to complete.

Chen opened his museum to the public in 1980 and since then has attracted many visitors, including specialists. Chen has also been invited to give talks and lectures on butterflies in universities, secondary and primary schools.

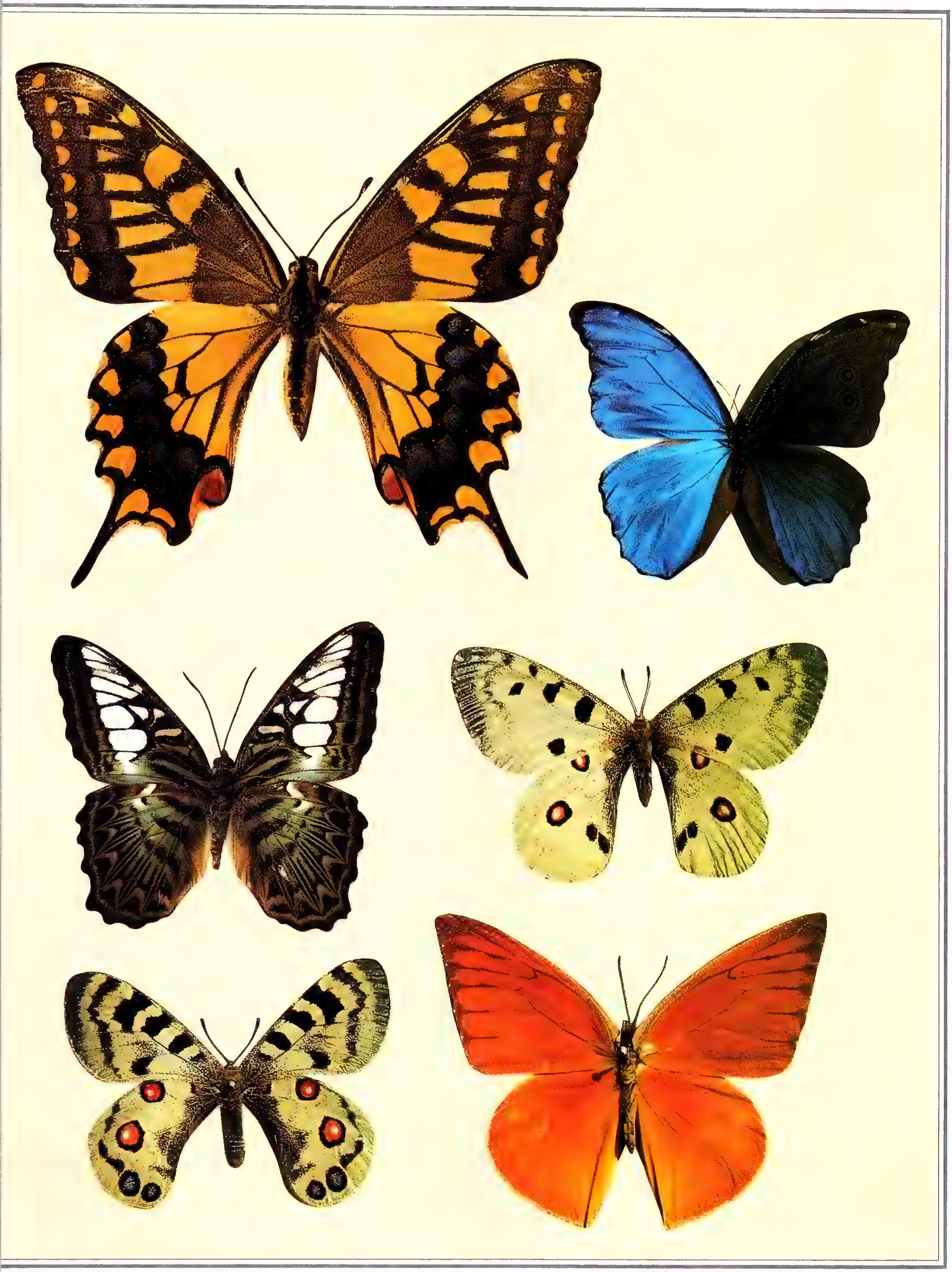
For more than three decades Chen has devoted immense energy and spent a fortune on his priceless collection, which, by the way, has not brought him one yuan of profit. Despite this, Chen still revels in his indulgence.

Searching High and Low

Bi Jimao from Shanxi Province is another devoted butterfly fan. For the past ten years he has spent every annual leave searching for butterflies, often travelling tens of thousands of kilometres to mountains in his native province, such as the Guancen Range, the 2,831-metre Mount Guandi, and Mount Lishan, as well as to mountains in Sichuan, Hunan, Hubei, Anhui, Guangdong and Yunnan. Having to travel most of the time alone in



One of Chen's pictures made of butterfly wings (by Chan Yat Nin)



Samples from Chen Baocai's collection (by Chan Yat Nin)

Bi Jimao and his son at work on his collection (by Gu Di)

the mountains, Bi admits that this is not most people's idea of a holiday. Once, in Yunnan's Xishuangbanna, he was after a beautiful but particularly elusive golden swallowtail (*Troides aeacus*) which led him deep into the jungle. By the time Bi netted the insect, it was already dark and he had lost his way. He ended up spending the night in the branches of a big tree and only found his way back when it turned light.

Another time, he ventured up and down two mountains in Sichuan, Mount Emei and Mount Erlang, crossed the treacherous Dadu River and climbed a third mountain, the 7,556-metre snow-covered Gongga Mountain, in order to catch a two-tailed brown swallowtail, considered a living fossil of the butterfly world.

Self-Taught Specialists

Neither Chen nor Bi have ever received any formal education in the field of entomology, but years of collecting and research have turned them into nothing short of specialists. According to them, there are over 18,700 species of butterflies in the world belonging to 16 different families. Among Chen's collection of over 800 species, over 70 species came from Taiwan and more than 200 from 22 other countries and regions. Many of the wings are magnificent, some with delicate patterns, some with bold patterns, and some with patterns that look like strange animal faces or dead, dried autumn leaves. The largest one has a wing span of 15 centimetres, while the smallest is only 1.4 centimetres across.

Chen picked up a pearl gold swallowtail from Taiwan, which has a wing span of seven centimetres and patterns in long, slender lines. He held it up to the sunlight, and the wings' seven distinct colours shimmered brightly in the sun.

Bi also has a wide collection of more than 5,000 butterflies, divided into 300 species and ten categories. Among them are several famous species such as the golden swallowtail, the two-tailed brown swallowtail, *Luehaortia Chinensis, Papilio paris*, the arrowy ring butterfly and the top-red white butterfly.

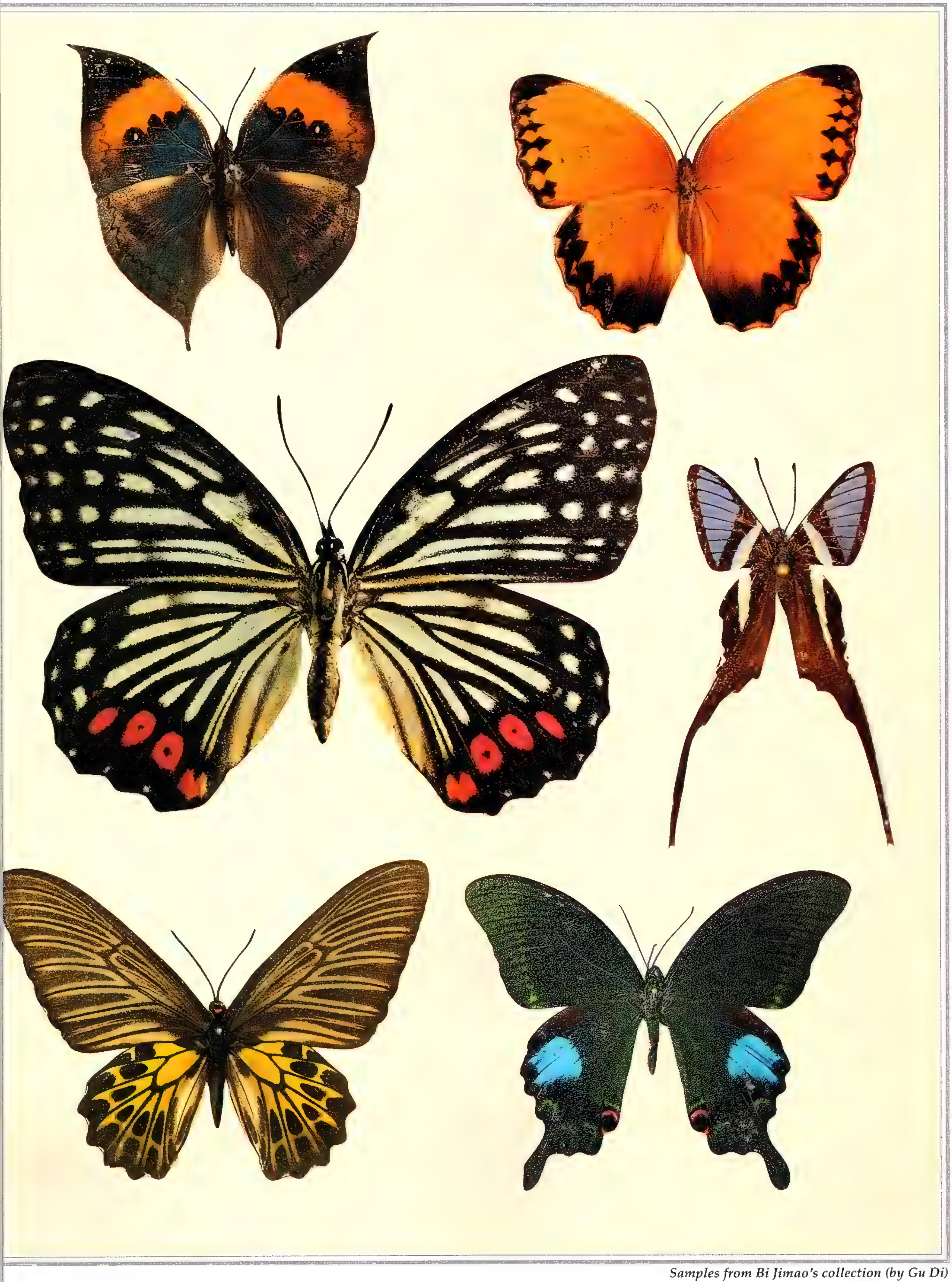
Normal Habits, Strange Sights

Both men are also experts at catching the insects, learning their methods from books as well as from actual practice. When butterflies are drinking dew or just after it rains are two of the times that provide the best opportunities. Food is a popular bait, but a live butterfly is also sometimes used to lure an opposite sex.

Butterflies, like everyone else, have their own habits. They have a strong memory and a fixed place to go home to when they fly during the day. However, if the insect returns in the evening and finds its home wrecked, it is naturally rather shocked and confused. It will hover at the spot for quite some time before cautiously finding another place to stay the night. The next day, it will go away to search for a new home and never come back.

Both Chen and Bi have come across some wonderful butterfly scenes during their travels. Chen once witnessed a "butterfly river" up on the great Qinling Range in southern Shaanxi, as tens of thousands of butterflies covered a small river, so dense that not even a drop of water could be seen. It turned out that they were drinking water en masse. At the Butterfly Spring in Yunnan, Chen once saw a colourful chain hanging upon the water. On closer inspection, it turned out to be a chain of butterflies, each one hanging onto the tail of another!

Translated by Megina Kwan



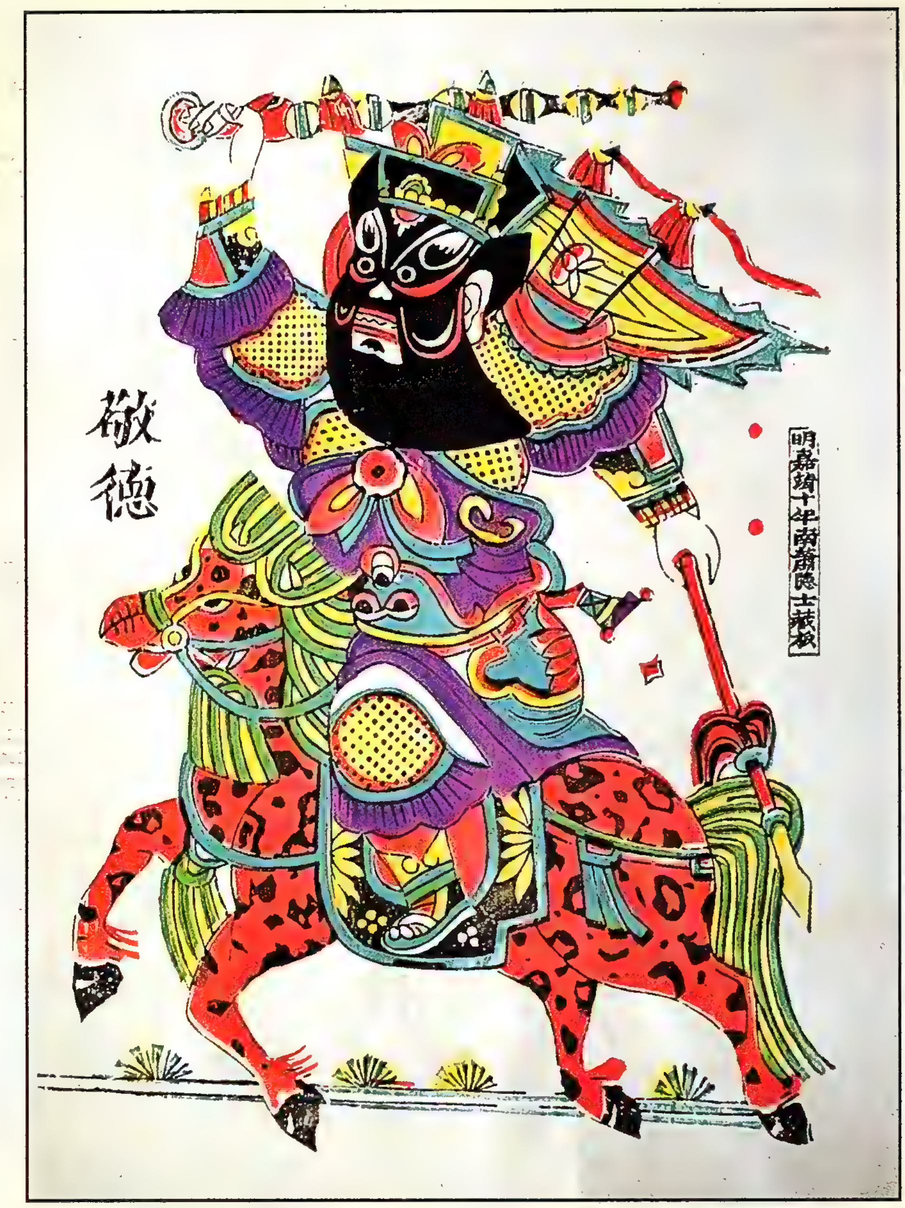
Samples from Bi Jimao's collection (by Gu Di)

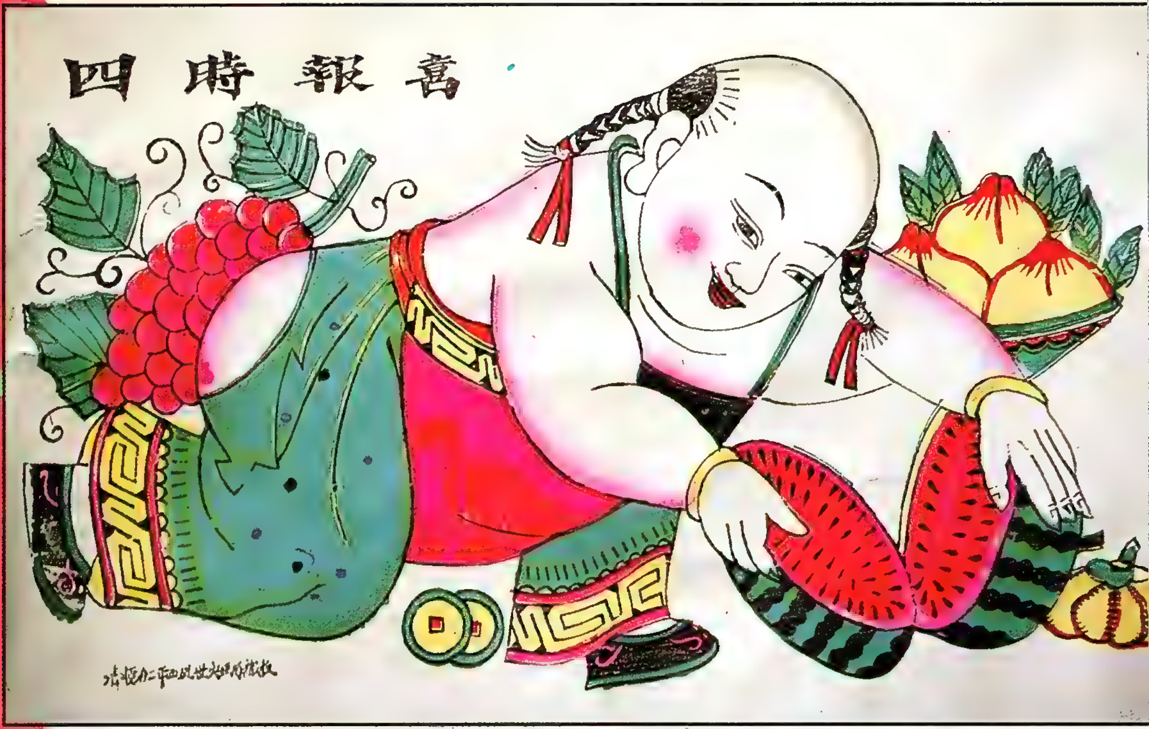
Fengxiang's New Year Woodblock Prints

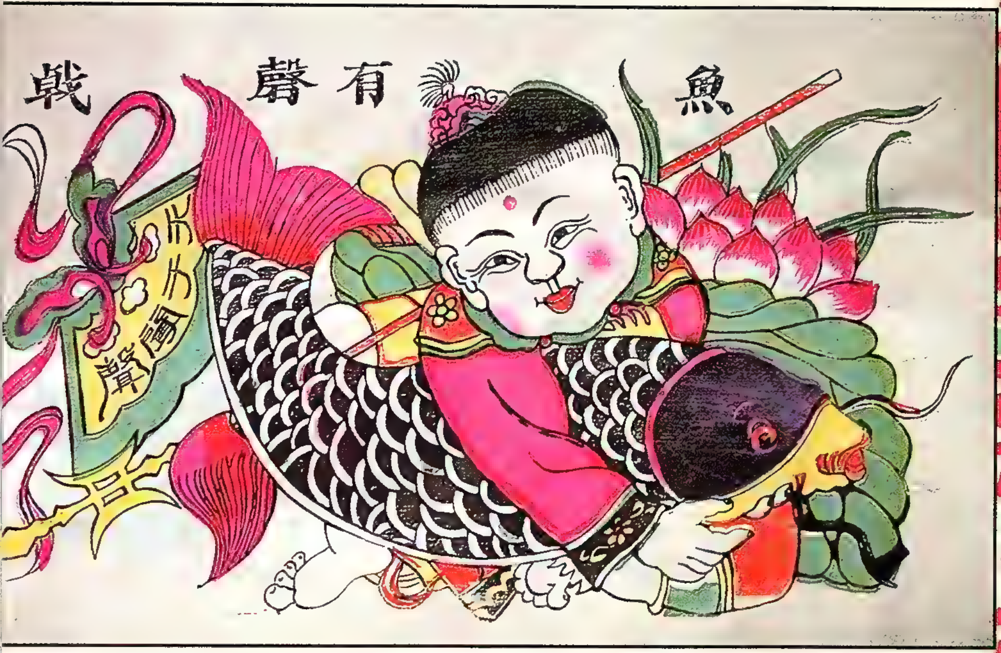
PHOTOS BY
WONG CHUNG FAI
TEXT BY CHEN YAN

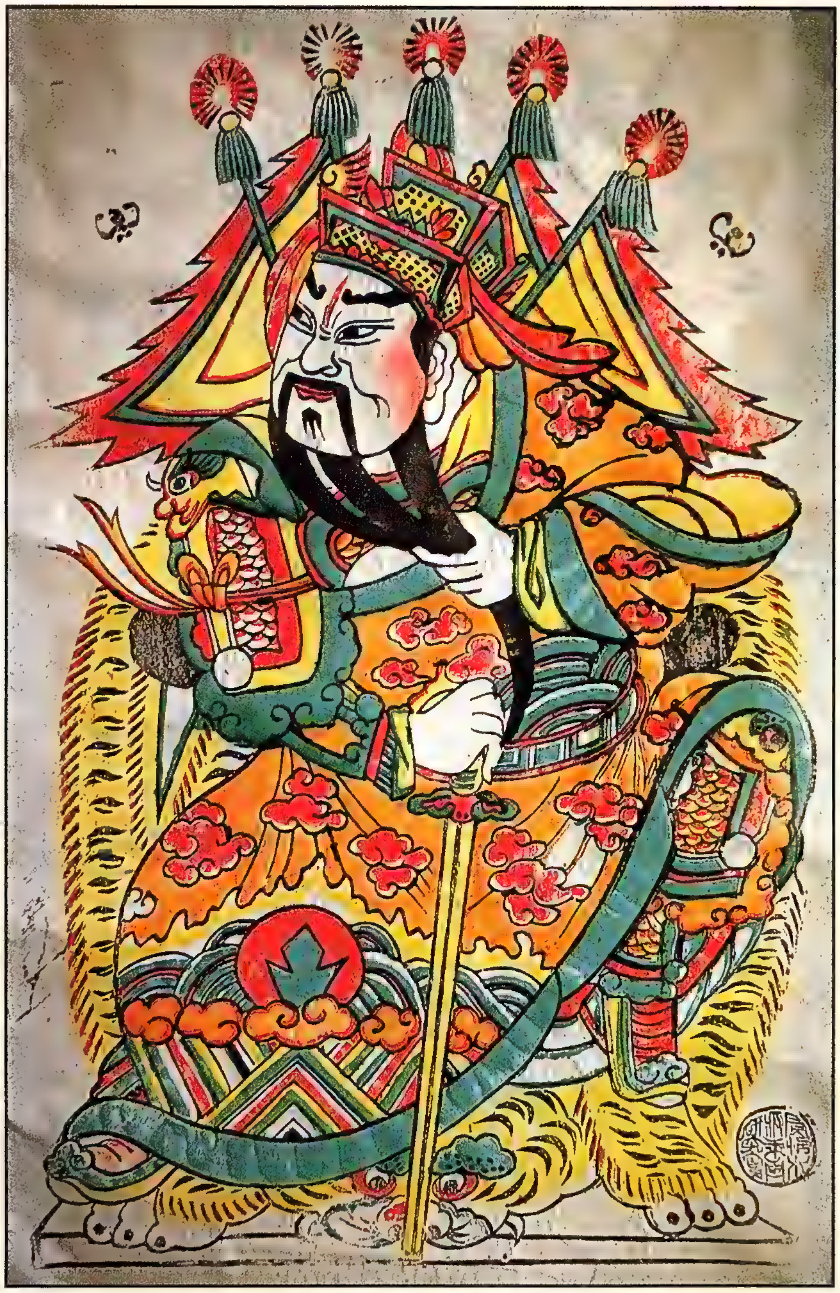
Bottom left and top right: *Images of chubby children with fish or fruit respresent the wish for a year of prosperity and plenty.*

Top left and bottom right: *These door gods are powerful images intended to keep evil away.*









Woodblock printed New Year pictures from Fengxiang County in Shaanxi Province have a history of over 400 years. Local people began producing this type of art as early as 1507 during the Ming Dynasty. In the late Qing Dynasty and the beginning of the Republic, about 60 to 70 households in Fengxiang started creating woodblock prints, and a number of specialized workshops were established. In 1937 the largest workshop had more than 30 hired hands and could produce six million pictures per year in 400 different varieties.

Specifically made for celebrating the lunar New Year, these woodblock prints are believed to have the effect of exorcising evil spirits and endowing their owners with a life of ease and comfort. On New Year's Eve every household in the countryside pastes New Year pictures on their doors and walls. The subjects mainly include chubby babies, beautiful women, gods, auspicious flowers, fruit, fish and insects.

Fengxiang's New Year pictures fall into three categories: black-and-white line drawings, colour prints and hand drawings. The woodblocks are engraved both in relief and intaglio. For printing the artists generally use bamboo paper from Sichuan, Lianshi bamboo paper produced in Jiangxi, newsprint or Xuan paper made in Anhui's town of Xuancheng.

The printing process is not a simple one. First a line drawing is executed on a sheet of paper, which is then pasted face down on a block of wood and rubbed repeatedly, so that the line drawing is duplicated on the woodblock. Several minutes later the sheet is removed and the woodblock is ready for carving.

For colour printing a number of woodblocks are carved, one for each colour to be used. The picture is then printed in order, starting with the lightest colour and ending with the darkest. At the end of this process a coloured New Year picture emerges, ready to add gaiety and cheer to a family's New Year celebrations.

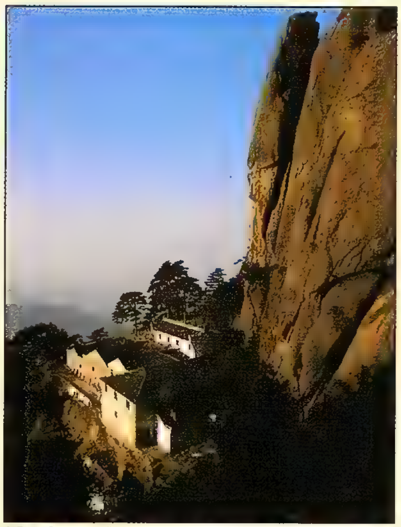
Scenic Sights from Southern Anhui to Zhejiang

Visitors to Tianzhu Mountain in southern Anhui Province with a bit of extra time might want to consider extending their itinerary to include some of the other scenic spots in the region. Not far from Tianzhu are two of China's most famous mountains, Jiuhua and Huangshan. Near the city of Huangshan is Shexian County, an area known for its ancient architecture, and from there it is just a short hop over to Thousand Island Lake in Zhejiang and Jinhua, a city famed in China for its ham.

This route would take between two and four weeks to complete, depending on how many places one visits and how much time is spent at each place, with all the travelling done by bus. From either Huangshan City or Jinhua one can take a train on to one's next destination, or at Huangshan Mountain get flights to Beijing, Shanghai, Shenzhen and other cities.

Jiuhua Mountain

Starting out in the city of Anqing just east of Tianzhu Mountain, the first stop on this route is Qingyang County, from where one can get a bus up fantastic Jiuhua Mountain. The bus goes as far as a town called Jiuhuajie, located at an altitude of 600 metres. Hotels and restaurants can be found here, and the town itself is a wonderful place to wander, with numerous temples and a strong religious atmosphere.



The Sutra Perusing Terrace and temple on Jiuhua Mountain

Jiuhua Mountain is one of the four sacred Buddhist mountains in China, and is where a major Buddhist deity called Ksitigarbha is worshipped. A Korean monk, believed to be the reincarnation of Ksitigarbha, lived and died on this holy mountain, therefore several of the temples here are dedicated to him. He came to Jiuhua in the 8th century during the Tang Dynasty, when temples first began to be built here. By the Qing Dynasty some 3,000-4,000 monks and nuns lived on Jiuhua Mountain.

Jiuhua is actually composed of 99 peaks, which one can best see from a place called Tiantai Zhengding (Heavenly Terrace), situated at 1,320 metres above sea level. Along the seven-kilometre trail to the terrace there are numerous temples, nunneries, thatched cottages and small restaurants flanking both sides. On Heavenly Terrace is a temple dedicated to Ksitigarbha, where pilgrims prostrate themselves after making the long climb.

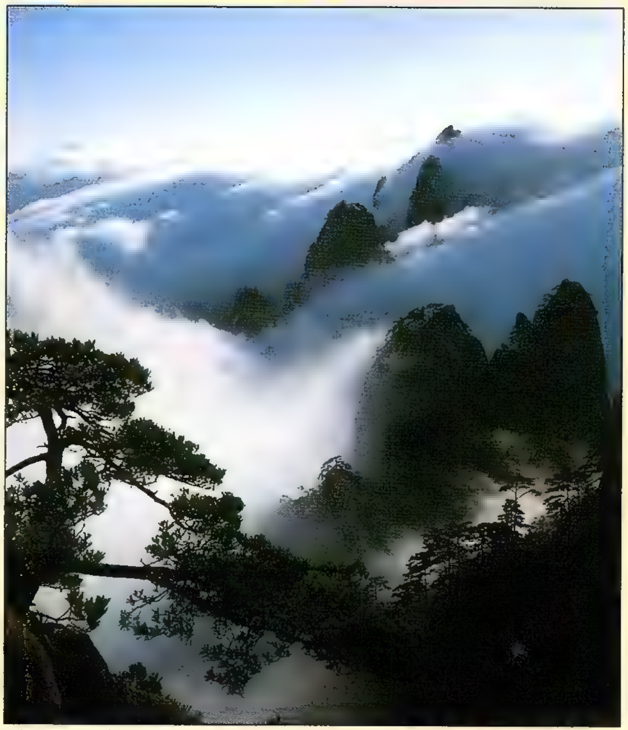
Seeing the sunrise from Heavenly Terrace is a must for visitors. The terrace is so high it sits above the clouds, and as the sun rises one has a wonderful view of the "sea of clouds". On a clear day one can even catch a glimpse of Huangshan Mountain several kilometres away. A new funicular is now under construction on Jiuhua, and when completed in April will take visitors almost all the way to Heavenly Terrace. (For further details on Jiuhua, please refer to issue No. 160 of *China Tourism*.)

Huangshan Mountain

Quite a different experience from Jiuhua Mountain, Huangshan is a well-known mountain with a long history of tourism. It takes just two hours by bus to reach Huangshan from Jiuhua Mountain, and along the way one will pass through the town of Taiping, home of beautiful Taiping Lake.

Perhaps one of the most spectacular places in all of China, Huangshan's mist-covered, craggy peaks have been the subject of countless Chinese landscape paintings, and must be seen to be believed. After the seven-kilometre trek up Jiuhua Mountain, visitors might be pleased to know that there is a cable car on Huangshan, as tourist facilities are considerably more advanced here.

The best place to start out when visiting Huangshan is the bus terminus at the foot of the mountain, near which are hotels, restaurants and a hot spring where one can soak and relax, either before or after their trip up the mountain. A bus



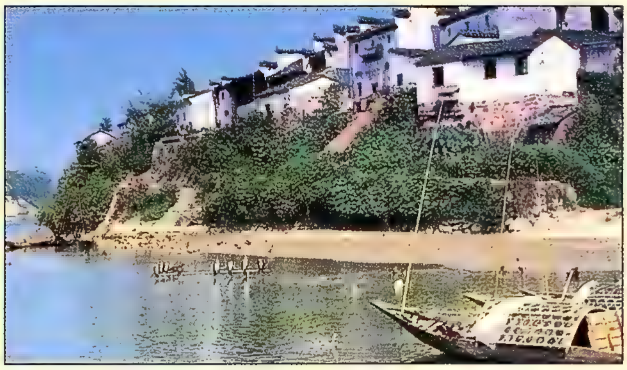
The "sea of clouds" only visible at sunrise is one of the most spectacular sights on Huangshan.

will take you up the mountain to the start of the cable car, which travels over seven kilometres in a matter of minutes. Or, if you prefer the old-fashioned way, you can also walk the distance in about four hours.

The cable car goes as far as Bai'e Ridge, located at 890 metres above sea level. This is where most people begin their climb, and accommodations are also available here. Huangshan is composed of 72 peaks, 30 of which rise to over 1,500 metres. Like on Jiuhua Mountain, one of the "musts" of Huangshan is seeing the sunrise, best done from Qingliang Terrace. From here one can wander around the mountain trails and see pavilions, monasteries, cliffs and other spectacular sights, conquering as many of the peaks as one chooses.

Shexian County

The region around Huangshan City is referred to in China as Huizhou Prefecture. Huizhou architecture is characterized by courtyard-style white houses with black-tiled roofs, with some of the best examples found in Shexian County. Although it is just 30 kilometres from Huangshan City, Shexian is in a fairly remote mountainous region and has never been affected by political disturbances. For this reason many of its ancient structures are still intact, with 385 well-preserved buildings scattered over the county.



Shexian County's Huizhou style of architecture

One of the most popular places to visit in Shexian is Doushan Street in the county town. The buildings here are all Huizhou-style and the streets are paved with cobblestones, which give visitors a real feeling of what this town was like in bygone days. Many of the houses are indeed 200-300 years old, with courtyards and beautiful carvings in wood, stone and brick. Another unique aspect of Shexian County is its preponderance of stone memorial archways, some 100 in all. These archways were built to honour scholars, officials and virtuous members of the community, both men and women.

In ancient times, Shexian placed great importance on education and produced many government officials. At one time during the Qing Dynasty there were 126 schools in the county to train scholars for the imperial examinations. Five kilometres from the county town is a village called Tangyue, where one can see seven exquisitely-carved archways on the road leading to the village. Two of the archways were built during the Ming Dynasty and the others during the Qing. Each archway is a work of art in itself, as well as being an important part of the history of this ancient region.

Jinhua City

The last stop on this itinerary is Jinhua, a city somewhat off the usual tourist route but still with a large number of places of interest. To reach Jinhua from Huangshan City one can take a bus first to Qiandao (Thousand Island) Lake, the location of the Zhu Family Village (please see our main article in this issue) and a lovely place for a short stay. From here proceed by bus to Lanxi then continue on to Jinhua, where you can later catch a train to your next destination.

There are four distinct seasons in Jinhua, with the best time to visit being from March to November. Jinhua is home to many different nationalities besides the Han Chinese, such as the She, Hui, Zhuang, Manchu, Miao, Mongol and Tujia peoples. In and around Jinhua there are temples, ancient architecture, caves, mountains and three separate scenic areas — the Shuanglong Scenic Area in the Wucheng District of Jinhua, the Liudong Mountain Scenic Area in Lanxi and the Fangyan Scenic Area in Yongkang.

Within Jinhua City is a beautiful temple named Tianning Temple, located on Wujiang Road East. First built in the Song Dynasty between the years 1008-1016 and later renovated in 1318 during the Yuan Dynasty, the temple is an excellent example of architecture from these times and is ranked a provincial-level protected monument.

One kilometre south of the city in Jinqiansi Village are the ruins of Falong Temple, whose only remaining structure is a Buddhist scripture pillar erected in 857. The foundation of the pillar is decorated with sculptures of fierce guardians holding up the pillar, which is itself carved with Buddhist scriptures. Another ancient temple is located in Taocun Village, 33 kilometres southwest of Wuyi, a town on the way to Yongkang. This temple is named Yanfu Temple and was first built in 938, although its Grand Hall was built much later in 1317, and the Guan Yin Pavilion behind it in 1670. Inside the temple are 18 large, wholly intact murals depicting various scenes, a huge iron bell cast in 1255, two stone tablets and a scripture pillar.

Another beautiful piece of architecture worth seeing in Jinhua is the Shiwang Mansion on Jiufang Lane. This grand building once belonged to a general of the Taiping army, which attempted to overthrow the Qing Dynasty in the mid-1800s. The mansion covers a huge area of 25,000 square metres and consists of a main building with a carved screen wall, a residential area and a garden. The mansion has a large number of murals and sculptures on display and is another provincial-level protected monument.

If one prefers the beauty of nature to man-made structures, the three scenic areas mentioned earlier are all ideal places for outings. At the Shuanglong Scenic Area 12 kilometres from the city centre, one can see the Shuanglong (Twin Dragon) Caves, the smallest of which is able to hold 1,000 people at a time. To reach the innermost cave one must lie down in a small boat and be ferried against the current to the inner cave, where there are two stalactites — called the Yellow Dragon and Green Dragon — for which the caves are named.

Eight kilometres east of Lanxi City is the Liudong (Six Cave) Mountain Scenic Area. Besides having six large caves, there is also a temple on the mountaintop called Qizhen Temple. Built in 983, the temple is known for the long underground river that flows in front and is said to never run dry. Lastly, the Fangyan Scenic Area in Yongkang has a number of attractions including temples, three mountains and fantastic scenery. An interesting temple fair is held at the Fangyan Temple on Fangyan Mountain every year on the ninth day of the ninth lunar month. (For more details on this, please refer to issue No. 162, the article called "A Unique Temple Fair in Zhejiang Province".)

Flights to and from Hangzhou

Route	Days of Week	Dep.	Arr.	Flight No.
Beijing — Hangzhou	5	10:45	12:35	MU5958
	1 5	11:00	12:50	SF152
	4 7	12:45	14:35	MU5954
	1 3 6	09:00	11:20	GP7151
	2 4 6	14:10	15:55	CA1535
	1 2 3 6	13:30	15:20	MU5956
	1 2 3 4 5 6 7	08:20	10:05	CA1509
	1 2 3 4 5 6 7	11:35	13:30	MU5146
Hangzhou — Beijing	5	08:05	09:50	MU5957
	1 2	10:40	12:30	MU5951
	1 5	15:55	17:45	SF151
	3 6	10:30	12:20	MU5955
	4 7	10:05	11:55	MU5953
	1 3 6	12:25	14:55	GP7152
	2 4 6	16:45	21:55	CA1335
	1 2 3 4 5 6 7	10:55	12:40	CA1510
	1 2 3 4 5 6 7	14:25	16:20	MU5145
Fuzhou — Hangzhou	1 2 3 4 5 6 7	15:00	16:20	MU5904
Hangzhou — Fuzhou	1 2 3 4 5 6 7	12:55	14:20	MU5903
Guangzhou — Hangzhou	4	09:40	11:20	3Q4585
	1 4	18:50	20:25	MU5962
	2 6	11:10	12:50	CZ3521
	1 3 5	10:50	12:30	SF352
	1 3 5 7	10:55	12:55	GP7353
	2 3 5 6 7	20:10	21:50	MU5974
	1 2 3 4 5 6 7	18:10	19:50	MU5360
	1 2 3 4 5 6 7	17:35	19:15	CZ3501
Hangzhou — Guangzhou	4	12:10	13:40	3Q4586
	1 4	09:25	11:15	MU5961
	2 6	13:40	15:20	CZ3522
	1 3 5 7	13:45	15:50	GP7354
	2 3 5 6 7	16:40	18:30	MU5973
	1 2 3 4 5 6 7	15:10	17:10	MU5359
	1 2 3 4 5 6 7	20:15	21:55	CZ3502
Hong Kong — Hangzhou	1 2 3 4 5 6 7	12:30	14:30	MU504
Hangzhou — Hong Kong	1 2 3 4 5 6 7	09:20	11:30	MU503
Shanghai — Hangzhou	1 2 3 4 5 6 7	07:45	08:20	MU5513
Hangzhou — Shanghai	1 2 3 4 5 6 7	20:25	21:00	MU5514
Shenzhen — Hangzhou	1 6	08:10	10:10	ZH815
	2 4 5 7	13:50	15:40	CZ3555
Hangzhou — Shenzhen	1 6	11:00	13:00	ZH816
	2 4 5 7	16:30	18:30	CZ3556

(Valid Winter 1993 — Spring 1994)

Flights to and from Xining

Route	Days of Week	Dep.	Arr.	Flight No.
Beijing — Xining	2	13:25	16:10	WH2142
	5	10:35	12:50	WH2126
Xining — Beijing	2	10:05	12:25	WH2141
	5	13:40	15:55	WH2125
Guangzhou — Xining	3	11:50	15:00	WH2350
	6	16:15	19:20	XO9308
Xining — Guangzhou	3	15:50	19:00	WH2349
	6	12:35	15:15	XO9307
Urümqi — Xining	6	09:35	11:35	XO9307
Xining — Urümqi	6	20:20	22:35	XO9308
Xi’an — Xining	2	07:35	09:15	WH2219
Xining — Xi’an	2	17:00	18:35	WH2220

(Valid Winter 1993 — Spring 1994)

Flights to and from Xi’an

Route	Day of Week	Dep.	Arr.	Flight No.
Beijing — Xi’an	1	11:50	13:35	WH2128
	2	10:35	12:10	WH2152
	3	10:50	12:45	WH2124
	5	16:50	18:35	WH2110
	6	16:25	18:05	WH2604
	6	12:30	14:15	WH2136
	7	10:55	12:45	WH2124
	2 6	16:40	18:25	WH2104
	4 7	18:05	19:50	WH2122
	1 2 3 4 5 6 7	17:00	18:45	WH2108
	1 2 3 4 5 6 7	17:40	19:25	WH2102
	1 2 3 4 5 6 7	07:35	09:15	CA1215
	1 2 3 4 5 6 7	13:35	15:15	CA1201
Xi’an — Beijing	1	09:25	10:55	WH2127
	2	08:05	09:45	WH2151
	3	08:25	09:55	WH2123
	5	08:05	09:45	WH2109
	6	08:55	10:25	WH2603
	6	10:10	11:40	WH2135
	7	08:25	09:55	WH2123
	2 6	08:25	10:00	WH2103
	4 7	08:35	10:05	WH2121
	1 2 3 4 5 6 7	14:30	16:05	WH2107
	1 2 3 4 5 6 7	07:55	09:30	WH2101
Fuzhou — Xi’an	7	18:05	20:25	WH2506
	1 4 6	11:35	13:40	WH2508
Xi’an — Fuzhou	7	07:20	09:30	WH2505
	1 4 6	08:20	10:40	WH2507
Guangzhou — Xi'an	2	16:30	18:40	WH2324
	3	19:50	22:10	WH2330
	3	13:35	17:35	WH2316
	4	16:20	18:55	WH2366
	3 6	18:15	20:45	WH2322
	3 4 6 7	08:30	10:50	CZ3201
	1 2 4 5 6 7	19:30	21:45	WH2304
	1 2 3 4 5 6 7	11:00	13:15	WH2306
Xi’an — Guangzhou	2	08:20	10:40	WH2323
	3	08:30	10:50	WH2329
	4	12:50	15:25	WH2365
	3 6	08:40	11:00	WH2321
	3 4 6 7	11:50	14:10	CZ3202
	1 2 4 5 6 7	08:30	10:50	WH2303
	1 2 3 4 5 6 7	07:50	10:05	WH2305
Hong Kong — Xi’an	2 4 6 7	17:35	19:55	CZ322
Xi’an — Hong Kong	2 4 6 7	13:50	16:20	CZ321
Nagoya — Xi’an	2 5	15:30	18:50	MU294
	4 7	15:30	20:05	MU292
Xi’an — Nagoya	2 5	08:10	14:15	MU293
	4 7	09:30	14:15	MU291
Qingdao — Xi’an	7	13:30	15:40	WH2574
	3 5	10:40	13:00	WH2536
Xi’an — Qingdao	7	10:30	12:40	WH2573
	3 5	07:35	09:50	WH2535
Shanghai — Xi’an	1 4	12:05	14:25	WH2516
	1 5	17:05	19:15	WH2510
	2 6	17:35	19:45	WH2504
	2 6	14:50	16:55	SF203
	4 7	12:15	14:35	WH2522
	4 7	17:55	20:05	MU292
	1 2 3 4 5 6 7	18:55	21:05	WH2502
Xi’an — Shanghai	1 5	09:00	11:05	WH2509
	2 5	08:10	10:05	MU293
	2 6	08:00	09:50	WH2503
	2 6	18:00	20:00	SF204
	4 7	09:10	11:30	WH2521
	3 5 7	09:50	11:25	CA1567
	1 2 3 4 5 6 7	16:05	17:55	WH2501
Shenzhen — Xi’an	1	20:05	22:35	WH2332
	4	19:00	21:30	WH2354
	3 7	17:20	19:45	CZ3251
	2 4 5 6 7	11:25	13:45	WH2326
Xi’an — Shenzhen	1	08:00	10:35	WH2331
	4	08:50	11:20	WH2353
	3 7	20:25	22:50	CZ3252
	2 4 5 6 7	07:40	10:10	WH2325
Tianjin — Xi’an	7	14:20	16:10	XH177
	1 4	07:55	09:35	CA1421
Xi’an — Tianjin	7	17:10	18:55	XH178

(Valid Winter 1993 — Spring 1994)

Train Schedules
Xining — Golmud

507 Ordinary	Train No. / Station	508 Ordinary
07:50	Xining	19:24
08:08	Xining West	19:08
09:41	Huangyuan	17:33
11:06	Haiyan	15:59
14:26	Gangca	12:38
16:56	Tianjun	10:06
20:01	Ulan	06:54
23:41	Delingha	03:50
04:18	Xitieshan	23:22
05:51	Qarhan	21:42
07:16	Golmud	20:15

Flights to and from Hefei

Route	Days of Week	Dep.	Arr.	Flight No.
Beijing — Hefei	3	07:25	09:15	GP7169
	2 3 4 6 7	10:45	12:15	MU5106
Hefei — Beijing	3	09:55	11:45	GP7170
	2 3 4 6 7	08:15	09:50	MU5105
Fuzhou — Hefei	1	13:35	15:05	WH2562
	1 4	13:05	16:45	MU5576
Hefei — Fuzhou	1	11:20	12:45	WH2561
	1 4	08:40	12:15	MU5575
Guangzhou — Hefei	1 5	09:50	11:30	MU5358
	2 6	13:10	15:00	CZ3827
	2 3 4 6 7	19:30	21:10	MU5342
Hefei — Guangzhou	1 5	07:10	09:00	MU5357
	2 6	15:50	17:40	CZ3828
	2 3 4 6 7	12:55	14:45	MU5341
Hangzhou — Hefei	2 6	15:20	16:40	MU5598
Hefei — Hangzhou	2 6	08:40	10:00	MU5597
Qingdao — Hefei	2 5 7	11:45	13:45	CJ6549
Hefei — Qingdao	2 5 7	14:25	16:20	CJ6550
Shanghai — Hefei	1 2 4 5 6	21:15	22:10	MU5571
Hefei — Shanghai	1 2 4 5 6	08:05	08:55	MU5572
Shenzhen — Hefei	6	09:30	11:30	MF8535
	3 7	20:45	22:30	MU5326
	4 7	17:50	19:40	CZ3565
Hefei — Shenzhen	6	12:20	14:20	MF8536
	3 7	18:05	20:05	MU5325
	4 7	20:30	22:20	CZ3566
Xiamen — Hefei	5	11:50	13:20	MF8521
	3 7	14:50	16:20	MU5860
Hefei — Xiamen	5	14:10	15:40	MF8522
	3 7	08:20	09:45	MU5859
Xi'an — Hefei	1	08:50	10:30	WH2559
Hefei-Xi'an	1	16:00	18:05	WH2560

(Valid Winter 1993 — Spring 1994)

Train Schedules
Taiyuan — Xi'an — Baoji

261 F.T.	235 F.T.	185 F.T.	175/174 F.T.	35 Express	Train No. / Station	36 Express	176/173 F.T.	186 F.T.	236 F.T.	262 F.T.
From Tianjin			From Baotou	From Beijing		To Beijing	To Baotou			To Tianjin
00:19	16:41	13:09	22:53	04:10	Taiyuan	08:16	03:15	05:05	11:10	02:31
01:28	17:49	14:16	—	—	Taigu	—	—	03:59	10:03	01:10
02:10	18:36	—	—	—	Pingyao	—	—	—	09:15	00:29
02:46	19:14	15:28	02:07	06:16	Jiexiu	05:57	00:57	02:54	08:45	00:01
05:16	21:45	17:52	04:25	08:27	Linfen	03:38	22:26	00:25	06:06	21:26
07:45	00:28	20:36	06:45	10:43	Yuncheng	01:15	20:05	21:57	03:38	18:52
08:36	01:34	21:37	07:36	11:31	Yongji	00:17	19:07	20:59	02:40	17:54
10:04	03:20	23:06	09:18	12:59	Mengyuan	23:05	17:43	19:41	01:00	16:39
11:05	04:35	00:06	10:20	—	Weinan	—	16:28	18:19	23:31	15:24
12:05	05:50	01:09	11:22	14:42	Xi'an	21:07	15:22	17:15	22:30	14:20
	07:34	02:26			Wugong			15:48	20:15	
	09:18	04:03			Baoji			14:19	18:35	

F.T. — Fast through passenger train

Train Schedules
Hefei — Shanghai — Hangzhou

321/324 O.	317/320 O.	87/90 Exp.	Train No. / Station	88/89 Exp.	318/319 O.	322/323 O.
14:50	08:00	20:35	Hefei	09:05	17:15	00:35
17:25	10:40	22:50	Bengbu	07:06	14:54	22:10
20:51	14:15	01:40	Nanjing	04:12	11:05	18:37
To Xiamen	15:15	02:38	Zhenjiang	03:00	09:47	From Xiamen
	16:34	03:40	Changzhou	02:01	08:32	
	17:24	04:24	Wuxi	01:23	07:36	
	18:18	05:03	Suzhou	00:40	06:37	
	19:31	—	Shanghai West	—	—	
	19:39	06:26	Shanghai	23:25	05:10	
		08:30	Jiaxing	21:17		
		09:46	Hangzhou	19:50		

Exp. — Express O. — Ordinary

Flights to and from Huangshan

Route	Days of Week	Dep.	Arr.	Flight No.
Fuzhou — Huangshan	1 4	13:05	14:45	MU5576
Huangshan — Fuzhou	1 4	10:30	12:15	MU5575
Guangzhou — Huangshan	1	18:15	19:45	MU5350
	6	10:10	11:50	CZ3519
	2 4 7	09:10	10:25	3Q4583
Huangshan — Guangzhou	1	15:35	17:25	MU5349
	6	12:40	14:20	CZ3520
	2 4 7	11:15	12:30	3Q4584
Guilin — Huangshan	6	15:45	17:15	3Q4595
Huangshan — Guilin	6	18:05	19:45	3Q4596
Hefei — Huangshan	1 4	08:40	09:50	MU5575
	3 5 7	08:40	09:50	MU5543
Huangshan — Hefei	1 4	15:35	16:45	MU5576
	3 5 7	10:30	11:40	MU5544
Shanghai — Huangshan	1 5	13:40	14:35	MU5511
Huangshan — Shanghai	1 5	20:45	21:45	MU5512
Shenzhen — Huangshan	5	18:00	19:45	MU5336
Huangshan — Shenzhen	5	15:20	17:20	MU5335
Xi'an — Huangshan	5	07:20	11:10	WH2533
Huangshan — Xi'an	5	12:00	15:40	WH2534

(Valid Winter 1993 — Spring 1994)

Average Climatic Conditions in Shaanxi, Zhejiang, Shanxi and Anhui Provinces

			Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Shaanxi	Xi'an	Temperature (℃)	-1.0	2.1	8.1	14.1	19.1	25.2	26.6	25.5	19.4	13.7	6.6	0.7
		Rainfall (mm)	7.6	10.6	24.6	52.0	63.2	52.2	99.4	71.7	98.3	62.4	31.5	6.7
	Baoji	Temperature (℃)	-0.8	2.2	7.8	13.7	18.6	23.9	25.5	24.4	18.4	13.0	6.4	1.1
		Rainfall (mm)	6.0	9.0	26.5	59.1	64.9	67.4	121.3	100.8	123.1	70.1	26.6	4.4
Anhui	Hefei	Temperature (℃)	2.1	4.2	9.2	15.5	20.6	25.0	28.3	28.1	22.9	17.0	10.6	4.6
		Rainfall (mm)	31.8	49.8	75.6	102.0	101.8	117.8	174.1	119.9	86.5	51.6	48.0	29.7
	Huangshan Mountain	Temperature (℃)	-3.1	-1.7	2.7	7.9	11.7	14.9	17.7	17.3	13.7	8.9	3.9	-0.5
		Rainfall (mm)	70.0	121.7	185.1	258.2	328.9	378.8	291.0	299.7	206.0	106.9	84.3	64.3
Shanxi	Taiyuan	Temperature (℃)	-6.6	-3.1	3.7	11.4	17.7	21.7	23.5	21.8	16.1	9.9	2.1	-4.9
		Rainfall (mm)	3.0	6.0	10.3	23.8	30.1	52.6	118.3	103.6	64.3	30.8	13.2	3.4
	Datong	Temperature (℃)	-11.3	-7.7	-0.1	8.3	15.4	19.9	21.8	20.1	14.3	7.5	-1.4	-8.9
		Rainfall (mm)	3.0	3.9	9.9	19.3	29.1	45.1	95.1	94.1	51.2	23.7	8.1	1.5
Zhejiang	Hangzhou	Temperature (℃)	3.8	5.1	9.3	15.4	20.2	24.3	28.6	28.0	23.3	17.7	12.1	6.3
		Rainfall (mm)	62.2	88.7	114.1	130.4	179.9	196.2	126.5	136.5	177.6	77.9	54.7	54.0

(Continued from page 35)

Huangnan Tibetan Autonomous Prefecture:

A Sanctuary of Tibetan Buddhism Outside Tibet

Inside the town, the streets were packed to overflowing with people. Both old and young, men and women sang and danced with such gusto and flair they seemed to be born with the skill.

The Spring Festival celebration climaxed on the 14th day of the new year at Rongwo Monastery. It was a day for pilgrims to come and marvel at the image of Sakyamuni that was put out during the Sunning the Great Buddha ceremony. They arrived early in the morning, bringing fruit, butter, roast barley flour, biscuits, money and *hata* (silk scarves), which they would offer as tribute to the Living Buddha in return for his blessings, which were delivered with a pat on the head.

In fact the Living Buddha of the monastery turned out to be a boy only 13 or 14 years old, who sat on his throne with great poise and dignity as he patted the heads of the kowtowing followers who filed by. Look-outs were posted outside the monastery to see if there were enough people waiting to be patted. If the report came that there were not enough people outside, he would suspend the ritual until the queue became long enough again. He touched the head of each worshipper and then draped a coloured scarf symbolizing auspiciousness and happiness round their necks.

We wound up our trip to Huangnan on the 15th day of the new year. Before we left we observed a grand ritual at which the lamas moved the main statue of the Buddha out of the monastery and placed it in the open for everyone to see. It is said that just by touching the shrine which contains the statue one can instantly gain happiness and peace.

Translated by Ling Yuan

(Continued from page 27)

A Dragon Dance in the Zhu Family Village

turn it upside down. I followed the lantern dragon party halfway up the hill and saw a number of young people standing at the mountain pass, guarding a large paper boat. The atmosphere was a little bit tense, but fortunately both sides restrained themselves. The dragon was only paraded for a little while below the pass and then taken back downhill.

A Dragon Dance in the Temple

After entering the village the dragon team passed the door of every household, while the residents of each house set off firecrackers. When the dragon came to the village threshing ground, it started to move and dance about in continuous circles. Viewed from a distance, it really did look like a fire-breathing dragon frolicking in the wild.

The dragon bearers kept time to the beat of the gongs and drums, now fast, now slow. The dragon coiled, rolled and danced about until the lights inside the lanterns grew dim. People took out more candles from their pockets and lit the dragon up again, then started to move towards the family temple. As the dragon entered the temple, there was another high pitch of excitement.

According to local tradition, the dragon dance was divided into three stages. First the dragon did its dance in front of the temple, which is called "Two Dragons Frolicking in the Sea". Then the dragon ran around in a circle in the courtyard of the temple, which is termed "Black Dragon Curling in a Well". At last, the dragon entered the temple from the right gate and came out of the left gate three times, then the other way round another three times. As the bearers ran, the dragon looked as if was galloping. This is called "double entering, double coming out".

When the dragon's head came to the front of the ancestor tablets, the dragon dance finally ended. At that moment a group of elderly women, who had been waiting for some time, swarmed forward to grab the paper flowers on the dragon's head. It is said that these paper flowers will bring sons to newlyweds, therefore taking the flowers is termed "calling forth sons".

After the elderly women left, the men in charge of the dragon collected the remaining paper flowers and wrapped them into three bundles. They were put on a plate together with some red candles and candies. The men carried lanterns and walked out of the temple. I was told that three families in the village had sons born last year, and they were going to their houses to offer their congratulations.

As I walked out of the temple I could still see brightly-lit lanterns dancing among the houses up on the hill, ancient symbols of this most important of Chinese festivals.

Translated by Xu Mingqiang

BUSINESS TIPS

Bohai Gulf Sees Economic Boom

The Bohai Gulf area is rapidly becoming one of China's most popular places for foreign investment. The Bohai Gulf is located along the coasts of Liaoning, Hebei and Shandong, and the gulf region includes such major economic centres as Beijing and Tianjin. In 1992 overseas investment to the area was equal to that of the previous eight years put together, and 1993 saw even greater activity, with over 10,000 foreign-funded companies approved in that year alone. The reasons for this growth are the region's convenient location, rich natural resources and ready supply of skilled workers.

Citibank Headquarters in Shanghai

America's largest international bank has moved its China headquarters to Shanghai, making it the first foreign bank to have headquarters within China's borders. The bank's China headquarters were previously located in Hong Kong but were relocated to Shanghai in order to expand its China activities and assist foreign companies who want to invest in the mainland. The move is a strong indication of the long-term commitment made to China by Citibank, which also has offices in Shenzhen, Guangzhou, Beijing and Xiamen.

Transport Along Yangtse Greatly Improved

The Yangtse River has seen unprecedented development of its transportation facilities in the past decade due to major investments by the government. Currently some 2,400 shipping enterprises operate on the river with a total loading capacity of 1.3 million tons, a dramatic increase over just a few years ago.

Because of these reforms it is now easier than ever to transport goods along the Yangtse River all the way to Shanghai, where the river flows into the sea. Forty-seven new berths have been constructed along the Yangtse and key river ports have opened over 30 transport routes to Hong Kong, Japan, Southeast Asia and Europe. The result of all these improvements has been a marked increase in foreign trade along the river, therefore to meet this demand the State Council has approved the opening of 10 river ports, including Wuhan, Wuhu, Nanjing and Zhenjiang, to foreign ships.

Beijing Land Projects Open for Investment

The Beijing Light Industry Group Corporation recently announced 20 new projects that are open to foreign investment in downtown Beijing. Comprised of 51 corporate members, four of which are foreign-funded enterprises, the group has projects ranging from real estate development to consumer products. In particular, the group has three land development projects open to both foreign and domestic investors: One is a 108,000-square-metre plot near Xidan; another is a 110,000-square-metre area of land just south of Beijing's new railway station, and the third covers 13,000 square metres in the Haidian District.

Chic '94 Clothing Fair to Be Held in Beijing

From April 27 to May 1 of this year, Beijing will be hosting the 1994 China International Clothing & Accessories Fair, nicknamed Chic '94. At the World Trade Centre, the venue for the fair, world-class designers Donna Karan, Giorgio Armani and Issey Miyake will be displaying their latest fashions, along with Hong Kong and mainland Chinese clothing dealers. Sponsored by China's major textile, trade and garment organizations, the fair is expected to help promote Chinese garments on the world market, and will also include professional seminars on the clothing industry.

Shandong Gets New Expressway

China's second largest expressway has opened in Shandong Province, linking up the capital city of Jinan with the port city of Qingdao. The new four-lane, 318-kilometre expressway connects up five cities and 17 counties, and has a speed limit of 120 kilometres per hour. The new highway should greatly facilitate travel within the province and promote economic ties with other provinces.

Foreign Traders Urged to Use CCIC

Foreign traders bringing goods through Guangzhou customs are being advised to use the province's commodity inspectors to check their Chinese products. At present many foreign firms hire foreign notarized organizations to inspect their goods, then later find out that Chinese law prevents such organizations from inspecting export-oriented products inside China. Foreign traders should instead contact the Guangdong branch of the China National Import & Export Commodities Inspection Corporation (CCIC), which is authorized by the State to carry out all such inspections.

New Real Estate Project in Beijing

Construction has begun on the Caishikou real estate development zone in southern Beijing, a project which is open to both foreign and domestic investors. Plans for the US$228-million zone include building a 20-storey financial tower, a 15-storey trade centre, two six-storey apartment blocks, a school and a 12-storey complex that will house a hotel, shopping centre and conference hall. Located just two kilometres south of the Beijing New Railway Station still under construction, the zone is expected to become Beijing's largest commercial and residential centre.

Foreign Funds Needed for Oil Exploration

Geologists and oil experts have concluded that there are huge oil deposits in the South China Sea, therefore foreign oil companies are being asked to consider investing in offshore oil exploration in the region. China's most important oil exploration company in the eastern part of the South China Sea, the China Offshore Oil Nan Hai East Corporation (CONHE), together with foreign firms, has spent some US$1.4 billion on eight oilfields there, three of which have begun operation. CONHE plans to increase its annual oil output to eight million tons by 1997, therefore will need to increase investment to the area and open new offshore oilfields.

Guangzhou's Newest Industrial Park Open

A new industrial park has partially opened in the Guangzhou Tianhe Advanced Technology Development Zone in Guangzhou's eastern suburbs. The park is a centre for scientific research and production within the zone, therefore overseas-funded enterprises in the fields of electronics, telecommunications and biological engineering are being invited to open businesses here. At present some 102,000 square metres of workshops and residential buildings are ready to house a total of 20 such enterprises.

Singapore Branch of China Bank Open

Business people making trips between China and Singapore might be pleased to learn that the People's Construction Bank of China now has an office in that city-state, its fifth branch to be located overseas. Established in 1954, the bank is responsible for extending credit and managing State investments. Its Singapore office was set up to promote financial co-operation with its counterparts there, promote trade between Singapore and China, and work with foreign investors doing business in China.

Major Hotels in Shaanxi, Shanxi, Anhui, Zhejiang and Qinghai Provinces

Xi'an. Shaanxi

Bell Tower Hotel
[illegible]
Southwest of Bell Tower, Xi'an, Shaanxi 710001
Tel: 779200   Telex: 70124 XABTH CN/70195 BTH CN
Fax: (029)/18970/718767
305 rooms and 16 suites   Rates: Double US$45-65, deluxe suite US$160, presidential suite US$320
Located 5 km from airport and railway station
Facilities: Chinese and Western restaurants, business centre, conference room, bar, coffee shop, disco, gym, shopping centre, facilities for handicapped persons, babysitting service

China Merchants Hotel
華商酒店
131 Heping Road, Xi'an, Shaanxi 710001
Tel: 718988, 719622   Telex: 700269 CMH CN
Fax: 718588
Opened 1990
130 rooms
Located in the city centre
Facilities: Chinese and Western restaurants, music hall, disco

Concord Hotel
[illegible]
28 Fenghao Road East, Xian, Shaanxi 710077
Tel: 742811   Telex: 70024 CONHL CN
Fax: 742814
161 rooms and 6 suites   Rates: US$22 and up
Located 10 km from the city centre, 2 km from airport, 15 km from railway station
Facilities: Chinese and Western restaurants, business centre, conference room, bar, ballroom, disco, karaoke, beauty salon, clinic, billiard room, tennis courts, massage, babysitting service, shopping centre, facilities for handicapped persons

Golden Flower Hotel
金花飯店
8 Changle Road West, Xi'an, Shaanxi 710032
Tel: 332981   Telex: 70145 GFH CN   Fax: 335477
500 rooms   Rates: US$85-95
Located 10 km from airport, 5 km from railway station

Holiday Inn Xi'an
神州假日酒店
8 Huancheng Road East, Xi'an, Shaanxi 710000
Tel: 333888   Telex: 70043 COLT CN   Fax: 335962
255 rooms   Rates: US$70
Located 8 km from airport, 10 km from railway station

Hyatt Xi'an
阿房宮凱悅飯店
158 Dongda Street, Xi'an, Shaanxi 710001
Tel: 712020   Telex: 70048 AFPH CN   Fax: 716799
404 rooms   Rates: US$100
Located 15 km from airport, 2 km from railway station

Jianguo Hotel
建國飯店

20 Jinhua Road South, Xi'an Shaanxi 710000
Tel: (86) 29-338888   Fax: (86) 29-335145
Opened 12 March 1989
710 rooms and suites   Rates: US$60 and up
Located near the Xingqing Park, Xi'an Zoo and the Banpo Museum, 12 km/25 min from airport, 7 km/10 min from railway station
Facilities: Chinese and Western restaurants, business centre, bar, coffee shop, ballroom, beauty salon, indoor swimming pool, bicycle rental and the biggest tourism shopping mall in Xi'an

Jiefang Hotel
解放飯店
321 Jiefang Road, Xi'an, Shaanxi 710004
Tel: 712229   Telex: 70044 XAJFH CN
363 rooms   Rates: HK$250
Located 5 km from airport, 3 km from railway station

JZ Regency Hotel Xi'an
[illegible]
15 Changle Middle Road, Xi'an, Shaanxi 710032
Tel/Fax: (29) 332-009
Opened 1992
293 rooms and 104 suites
Located 40 km from airport
Facilities: Chinese, Japanese, Korean barbecue restaurants, banquet rooms, business centre, commercial centre, shopping arcade, tennis court, outdoor golf course, beauty salon, karaoke, nightclub

New World Dynasty Hotel
古都大酒店
48 Lianhu Road, Xi'an, Shaanxi 710002
Tel: 716868   Telex: 700215   Fax: 714222
483 rooms and 18 suites   Rates: Double US$80, superior US$100, suite US$150-300
Located 3 km from the city centre, 4 km from airport, 3 km from railway station
Facilities: Chinese and Westen restaurants, business centre, conference room, bar, disco, theatre, shopping arcade, karaoke, gym, tennis courts, swimming pool, billiard room, sauna, massage, babysitting service, facilities for handicapped persons

New World Hotel
新世界酒店
5 Nanda Street, Xi'an, Shaanxi 710002
Tel: 719988
138 rooms   Rates: US$75
Located 5 km from airport, 3 km from railway station

Orient Hotel
西安東方大酒店
26 Xiaozhai Road West, Xi'an, Shaanxi 710061
Tel: 752242   Telex: 700228 XAOH CN   Fax: 711768
Opened July 1992
330 rooms
Located 8 km from airport, 7 km from railway station

Scarlet Bird Hotel
朱雀飯店
26 Xiaozhai Road West, Xi'an, Shaanxi 710000
Tel: 53311
112 rooms   Rates: HK$320
Located 8 km from airport, 7 km from railway station

Shaanxi Guesthouse
陝西賓館
Zhangbagou, Xi'an, Shaanxi, 710061
Tel: 713831
Room rates: US$50

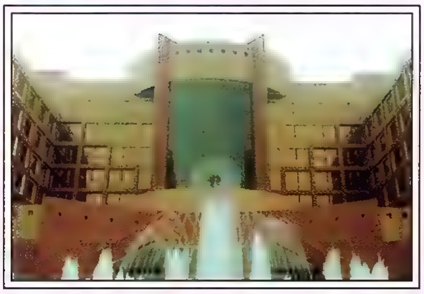
Tang Cheng Hotel
[illegible]
3 Lingyuan Road South, Xi'an, Shaanxi 710061
Tel: 711164, 55920, 54171   Telex: 70013 TCH CN
Fax: (029) 711041
Opened 1987
395 rooms and 11 suites   Rates: Double US$39, suite US$92, deluxe suite US$128-170, presidential suite US$383
Located 7 km from the city centre and airport, 10 km from railway station
Facilities: Chinese and Western restaurants, business centre, conference room, exhibition hall, bar, coffee shop, shopping arcade, ballroom, disco, karaoke, clinic, beauty salon, billiard room, massage, babysitting service

Wan Nian Hotel
萬年飯店
11 Changle Road Central, Xi'an, Shaanxi 710032
Tel: 331932, 332523   Telex: 70033 XWNG CN
Fax: 335460
162 rooms and 4 suites   Rates: US$35 and up
Located 6 km from the city centre, 12 km from airport, 5 km from railway station
Facilities: Chinese restaurant, bar, coffee shop, disco, shopping arcade, babysitting service

Xi'an Empress Hotel
西安皇后大酒店
45 Xingqing Road, Xi'an, Shaanxi 710084
Tel: 332999   Fax: 336988
Opened 1993
259 rooms and suites   Rates: US$45 and up
Facilities: Chinese, Western, Japanese and Korean restaurants, business centre, coffee shop, shopping arcade, disco, billiard room, bowling

Xi'an Garden Hotel — Tang Hua
唐華賓館
4 Yanyin Road, Xi'an, Shaanxi 710000
Tel: 751111   Telex: 70027 GAHTL CN   Fax: 751998
301 rooms   Rates: US$125

Xi'an Lee Gardens Hotel
[illegible]



8 Laodong Road South, Xi'an, Shaanxi 710000
Tel: (29) 743388
Opened August 1992
296 rooms and 10 suites   Rates: US$70-90
Located in the southwestern part of the city
Facilities: Chinese and Western restaurants, business centre, bar, disco, coffee shop

Xi'an People's Hotel
西安人民大廈
319 Dongxin Street, Xi'an, Shaanxi 710004
Tel: 715111   Telex: 70176 RMHTA CN
Fax: 718152
458 rooms and 108 suites   Rates: US$18-38
Located 8.5 km from airport, 2.5 km from railway station
Facilities: Chinese and Western restaurants, business centre, conference room, exhibition hall, theatre, ballroom, disco, karaoke, shopping arcade, beauty salon, sauna, clinic, billiard room, swimming pool, gym, massage, babysitting service, facilities for handicapped persons

Yulan Hotel
[illegible]
40 Changle Road West, Xi'an, Shaanxi 710032
Tel: 335519
Room rates: US$18
Located 8 km from airport, 2 km from railway station

Taiyuan, Shanxi

Bingzhou Hotel
[illegible]

32 Yingze Avenue, Taiyuan, Shanxi 030001
Tel: (0351) 442111 Telex: 28125 TYBZH CN
Fax: (0351) 433540
GM: Liu Zonggui
Opened 1957
326 rooms Rates: Rmb￥100-800
Located 15 km from airport, 1 km from railway station
Facilities: Banquet hall, Chinese and Western restaurants, conference room, business centre, karaoke, dance hall, gym, coffee shop, bar, business centre, beauty salon, sauna

Jinci Guesthouse
晉祠賓館
Jinci Town, Southern Suburbs, Taiyuan, Shanxi 030001
Tel: 640063
Room rates: Standard FEC￥150, suite FEC￥200

Sanqiao Mansion
[illegible]
4 Hanxiguan, Taiyuan, Shanxi 030002
Tel: 345885
Room rates: Standard FEC￥100, suite FEC￥150

Shanxi Grand Hotel
[illegible]
5 Xinjian Road South, Taiyuan, Shanxi 030001
Tel: 443901 Telex: 282037 SGHTL CN
Fax: (0351) 443525
166 rooms and suites Rates: Standard FEC￥216, suite FEC￥527
Located 13 km from airport, 1.5 km from railway station
Facilities: Chinese and Western restaurants, conference room, business centre, ballroom, bar, coffee shop, disco, shopping arcade, beauty salon, swimming pool, gym, bowling, sauna, massage, billiard room

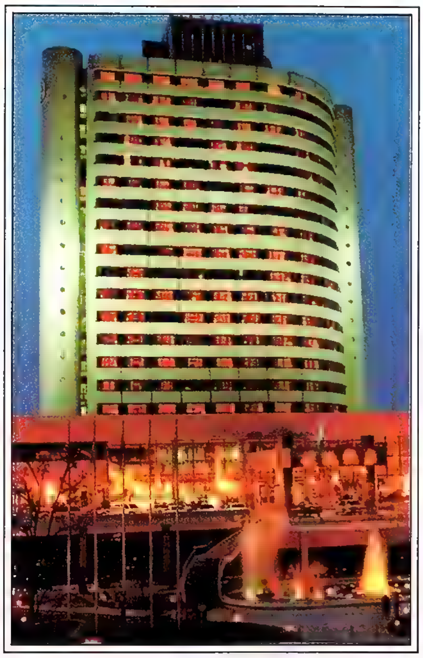
Shanxi Sports Guesthouse
[illegible]
9 Tiyu Road, Dayingpan, Taiyuan, Shanxi 030000
Tel: 772357

Yingze Guesthouse
迎澤賓館
51 Yingze Avenue, Taiyuan, Shanxi 030025
Tel: 443211, 442941
Room rates: Standard FEC￥175, suite FEC￥222

Hefei, Anhui

Anhui Friendship Hotel
安徽友誼賓館
6 Meishan Road, Hefei, Anhui 230022
Tel: 336948, 331707
90 rooms and suites Rates: FEC￥60-100
Located 9 km from airport, 5 km from railway station
Facilities: Chinese and Western restaurants, conference room, business centre, bar, coffee shop, ballroom, beauty salon

Anhui Hotel
[illegible]



2 Meishan Road, Hefei, Anhui 230022
Tel: 331100, 332998 Telex: 90029 ANHTL CN
Fax: (0551) 332581
320 rooms
Facilities: Chinese and Western restaurants, banquet hall, business centre, conference hall, karaoke, billiard room, gym, beauty salon, bar

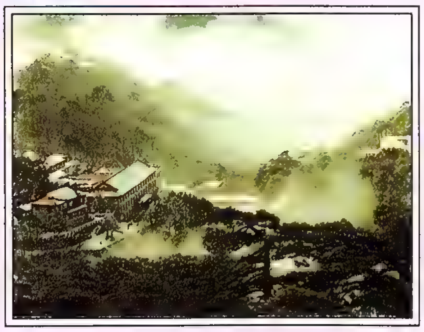
Daoxianglou Guesthouse
稻香樓賓館
253 Jinzhai Road, Hefei, Anhui 230061
428 beds

Luyang Hotel
[illegible]
Shushan Road, Hefei, Anhui 230061
428 beds

Overseas Chinese Hotel
[illegible]
68 Changjiang Road, Hefei, Anhui 230001
Tel: (0551) 252221 Telex: 90231 AOCH CN
Fax: (0551) 242861
GM: Sun Yong Ying
Opened April 1954
256 rooms and 42 suites Rates: US$33-65
Located 11 km from airport, 1.5 km from railway station
Taxi fare to/from airport, Rmb￥40; railway station, Rmb￥5
Facilities: Chinese and Western restaurants, conference room, shopping arcade, coffee shop, bar

Huangshan, Anhui

Beihai Hotel
[illegible]



Huangshan Scenic Area, Huangshan, Anhui 245000
Tel: 212555 212109
GM: Wu Yuanjie
Located in the centre of the Huangshan Scenic Area, 1,630 metres above sea level
1,300 beds
Facilities: Chinese restaurants offering Anhui and Huaiyang dishes, coffee shop, teahouse, clinic, massage

Xi Hai Hotel
[illegible]
Huangshan Scenic Area, Huangshan, Anhui 242700
Tel: 2132-7 Telex: 90911 HSXHH CN
Hong Kong Office: 2110 Fortress Tower, 250 King's Road, North Point, Hong Kong
Tel: 5662711 Telex: 83461 SINLI HX Fax: 8072360
GM: Lam Man Ie
Located in the Huangshan Scenic Area, 1,600 metres above sea level
102 rooms and 2 suites
Facilities: Chinese and Western restaurants, fast food "Food Street", bar, coffee shop

Yungu (Cloud Valley) Hotel
[illegible]
Cloud Valley Temple, Huangshan Scenic Area, Huangshan, Anhui 245000
Tel: 212444, 212516
Telex: 90078 AHHSZ CN
GM: Xuan Ruyou
Located near the cableway in the Huangshan Scenic Area
100 rooms
Facilities : Chinese and Western restaurants, bar, ballroom, shopping arcade

Jiuhuajie Town on Jinhua Mountain, Anhui

Dongya Hotel
[illegible]
Tel: 811370
138 beds Rates: US$15-100
Located 400 m from long-distance bus station

Foguyuan Hotel
[illegible]
Tel: 811379
Room rates: US$5-20
Located 1 km from long-distance bus station

Jinrong Villa
[illegible]
Tel: 811394
Room rates: US$10-50
Located 300 m from long-distance bus station

Julong Hotel
聚龍大酒店
Tel: 811368
Room rates: US$35
Located 200 m from long-distance bus station

Longquan Hotel
[illegible]
Tel: 811323
Room rates: US$10-30
Located 400 m from long-distance bus station

Longzhu Hotel
龍珠飯店
Tel: 811246
Rooms rates: US$5-20
Located 1 km from long-distance bus station

Shangketang Guesthouse
[illegible]
Tel: 811324
41 beds
Room rates: US$10-40
Located 200 m from long-distance bus station

Zhonglou Hotel
[illegible]
Tel: 811251

Room rates: US$10-30
Located 400 m from long-distance bus station

Tongling, Anhui

Lingjiang Hotel

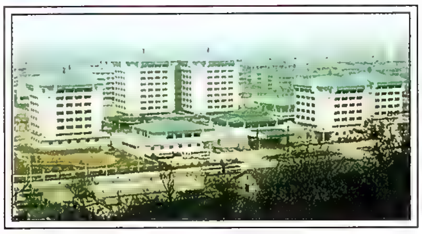
凌江飯店
42 Changjiang Road East, Tongling, Anhui 244000
Tel: 232936 Fax: 227385
GM: Lu Bingfu
Opened 21 December 1987
36 rooms and suites Rates: US$20 and up
Located 1 km from railway station
Facilities: Restaurants, shopping arcade, karaoke, dance hall

Wusongshan Hotel

[illegible]
55 Yi'an Road North, Tongling, Anhui 244000
Tel: 235262 Telex: 90508 TNMC CN
Fax: (05612) 231837
GM: Tang Jinghua
Opened 1 December 1975
171 rooms and 20 suites Rates: US$30
Located 90 km from airport, 500 m from railway station
Taxi fare to/from airport, Rmb¥160
Facilities: Conference room (500 persons), business centre, gym, beauty salon, karaoke

Hangzhou, Zhejiang

[illegible]



Shuguang Road, Hangzhou, Zhejiang 310007
Tel: 5154488 Telex: 351048 DRAGN CN
Fax: 5158090
GM: Albert Poon
Opened 21 April 1988
558 rooms and 6 suites Rates: Standard US$110, suite US$220
Located 14 km from airport, 7 km from railway station
Taxi fare to/from airport, Rmb¥40; railway station, Rmb¥15
Facilities: Chinese and Western restaurants, banquet room, business centre, conference room, karaoke, disco, ballroom, swimming pool, billiard room, tennis courts, beauty salon, shopping arcade, massage, sauna, babysitting service, bicycle rental

Friendship Hotel Hangzhou

[illegible]
53 Pinghai Road, Hangzhou, Zhejiang 310006
Tel: (0571) 777888 Telex: 35068 FRISH CN
Fax: (0571) 773842
Opened 6 October 1986
224 rooms and suites Rates: Single US$63/72, double US$70/80, suite US$150/300
Located in the city centre, 14 km from airport, 3 km from railway station
Facilities: Chinese, Japanese and Western restaurants, conference room, business centre, disco, art gallery, beauty salon, massage, multi-function room, shopping arcade, karaoke, bar

Hangzhou International Mansion

[illegible]
157 Tiyuchang Road, Hangzhou, Zhejiang 310006
Tel: 556224, 555724 Telex: 35029 BZIB CN
Fax: 574201
GM: Xia Yucheng
296 rooms and suites Rates: Double FEC¥140, suite FEC¥220
Located 12 km from airport, 5 km from railway station
Facilities: Chinese and Western restaurants, conference room, business centre, exhibition hall, bar, coffee shop, ballroom, karaoke, shopping arcade, gym, clinic, beauty salon, facilities for handicapped persons

Hangzhou Overseas Chinese Hotel

杭州華僑飯店
15 Hubin Road, Hangzhou, Zhejiang 310006
Tel: (0571) 774401 or 774953 Telex: 35070 HOCH CN
Fax: (0571) 774978
GM: Xu Bingsheng
308 rooms and suites Rates: US$40/45
Located in the city centre, 13 km from airport, 4 km from railway station
Facilities: Chinese and Western restaurants, conference room, business centre, shopping arcade, ballroom, karaoke, clinic, gym, massage, beauty salon, babysitting service, facilities for handicapped persons

Hangzhou Tower

杭州大廈
1 Wulin Square, Hangzhou, Zhejiang 310006
Tel: 553911 Telex: 351008 HZB CN
Fax: 570062
GM: Zhou Shunnan
139 rooms and suite Rates: Double US$36, suite US$50/100
Located in the city centre, 12 km from airport, 5 km from railway station
Facilities: Chinese and Western restaurants, conference room, shopping centre, exhibition centre, business centre, billiard room, karaoke, gym, dance hall, clinic, beauty salon, massage

Hangzhou Xihu State Hotel

[illegible]
7 Xishan Road, Hangzhou, Zhejiang 310007
Tel: 776889 Telex: 35004 BTHXH CN
Fax: 772348
113 rooms and suites
Located 7 km from the city centre, 20 km from airport, 9 km from railway station
Facilities: Chinese and Western restaurants, conference room, bar, coffee shop, disco, shopping arcade, beauty salon, cinema, massage, car rental

Hangzhou Zhijiang Hotel

杭州之江飯店
84 Moganshan Road, Hangzhou, Zhejiang 310005
Tel: 866888, 882924
Fax: 864966
Opened 28 November 1990
600 rooms and 20 suites Rates: US$32-84
Located 20 km from airport, 12 km from railway station
Taxi fare to/from airport, Rmb¥25; railway station, Rmb¥15
Facilities: Banquet halls, restaurants, conference rooms, business centre, dance hall, billiard room, function rooms, disco, karaoke, shopping arcade, bar, gym, clinic, beauty salon

Huagang Hotel

[illegible]
4 Xishan Road, Hangzhou, Zhejiang 310007
Tel: 771324 Telex: 35007 HUAJG CN
Fax: 772481
GM: Zhang Xin Rong
Opened 1958
213 rooms and 5 suites Rates: US$45-60
Located 15 km from airport, 7 km from railway station
Taxi fare to/from airport, Rmb¥45; railway station, Rmb¥15
Facilities: Chinese and Western restaurants, conference room, business centre, bar, karaoke, shopping arcade, clinic, beauty salon, ballroom, gym, massage

Huajiashan Hotel

華家山賓館
12 Faxiang Lane, Xishan Road, Hangzhou, Zhejiang 310007
Tel: 771224 Telex: 35063 HJSGN CN
Fax: 773980
GM: Fu Shui Gen
Opened 18 October 1981
196 rooms and suites Rates: FEC¥110-1200
Located southwest of West Lake, 15 km from airport, 7 km from railway station
Facilities: Shopping arcade, beauty salon, massage, conference room, health club, karaoke, multi-function hall

Shangri-La Hotel, Hangzhou

杭州香格里拉飯店
78 Beishan Road, Hangzhou, Zhejiang 310007
Tel: 777951 Telex: 35005/6 HOTCH CN
Fax: 773545
387 rooms
Located 40 minutes from airport
Facilities: Chinese restaurant, meeting and banquet rooms, business centre, beauty salon, shopping arcade, ballroom, function rooms

Wang Hu Hotel

望湖賓館
2 Huancheng Road West, Hangzhou, Zhejiang 310006
Tel: 771024, 771942 Telex: 351029 WHBG CN
Fax: (0571) 773027
Opened 17 March 1986
361 rooms and 8 suites Rates: US$40-260
Located 15 km from airport, 5 km from railway station
Taxi fare to/from airport, Rmb¥40; railway station Rmb¥15
Facilities: Chinese and Western restaurants, banquet halls, conference room, business centre, shopping arcade, gym, karaoke, billiard room, dance hall, nightclub

Xin Qiao Hotel, Hangzhou

[illegible]
176 Jiefang Road, Hangzhou, Zhejiang 310001
Tel: 776688 Telex: 351028 XQH CN
Fax: 722768
Opened 28 March 1986
342 rooms and 14 suites Rates: Standard US$60-90, suite US$120-220
Located 12 km from airport, 2 km from railway station
Taxi fare to/from airport, Rmb¥25-40; railway station, Rmb¥10-20
Facilities: Chinese and Western restaurants, conference room, business centre, disco, karaoke, shopping arcade, beauty salon, multi-function hall, billiard room, ballroom, coffee shop, bar, massage, babysitting service, facilities for handicapped persons

Zhejiang Guesthouse

[illegible]
68 Santaishan Road, Hangzhou, Zhejiang 310007
Tel: 777988 Telex: 35044 ZJGN CN
Fax: 771904
GM: Zhang Xinrong
175 rooms
Facilities: Shopping arcade, convention hall, indoor swimming pool

Xining, Qinghai

Xining Guesthouse

[illegible]
215 Qiyi Road, Xining, Qinghai 810000
Tel: 45901
390 rooms
Located 12 km from airport, 4 km from railway station
Facilities: Chinese and Western restaurants, conference room, coffee shop, ballroom, disco, theatre, shopping arcade, clinic, beauty salon

Xinging Hotel

西寧大廈
93 Jianguo Road, Xining, Qinghai 810007
Tel: 49990, 49995

Qinghai Guesthouse

[illegible]
20 Huanghe Road, Xining, Qinghai 810001
Tel: 44365

NEWS

Update on Use of FEC

Following China's recent decision to stop issuing Foreign Exchange Certificates (FEC), the People's Bank of China has announced that FEC will not be taken out of circulation at present and can still be used as before. Shops which previously accepted FEC can continue to do so, but are not allowed to raise prices unless authorization has been granted. Holders of FEC can exchange their currency for US dollars at the previous bank rate of 5.8 yuan to US$1.

Old Rail Cars to Be Replaced

China's railways will soon be getting a new style of rail car, as the older models that have been running for 35 years are gradually phased out. The Ministry of Railways has accepted over US$98 million in loans from the German government in order to develop a new style of passenger train. The funds will be used to import 50 Germans cars and co-produce 200 others with German manufacturers. Forty such cars will be put on line when the new Guangzhou-Shenzhen express railway opens by the end of this year. The new trains are faster than the older models by at least 20 kilometres per hour, with the ones to be used on the Guangzhou-Shenzhen line able to travel at speeds of up to 160 kph.

"Year of the Dog" Stamps Available

Special commemorative stamps to celebrate the Chinese "Year of the Dog" have been issued by the United States. One hundred million stamps with a face value of 29 cents each have been printed and will be sold within China by the China Stamp Corporation. The stamp's designer is an American Chinese named Clarence Lee, who also designed last year's "Year of the Rooster" stamp.

China's Longest Cave

Chinese and Japanese speleologists recently discovered the longest known cave in China. Named Shuanghe Cave, it is over 35 kilometres long and is located in a village called Guihua in the northern part of Guizhou Province, 50 kilometres northeast of Suiyang County.

Hunting in Hunan

Hunting enthusiasts visiting southern China now have a new place to practise their sport — the Wugaishan International Hunting Ground in Hunan Province. Located at the southeastern tip of Hunan in the city of Chenzhou, the hunting ground is easily accessible as Chenzhou lies along the Guangzhou-Changsha train route. The hunting ground covers an area of 6,700 hectares and is home to 130 species of animals. Of these, 26 can be hunted and include water deer, wild boar, hare and pheasant. For other members of your party who might not enjoy hunting, activities like swimming in a hot spring pool and hiking are also available.

Buddhist Tourist Site Being Built

Just southeast of Shaoxing in Zhejiang Province, a religiously-oriented tourist attraction is under construction. Located in Xinchang County, home of the Grand Buddha Temple, the site will be called China Buddha City and will have reproductions of the Buddhist carvings and grotto art of Leshan Mountain in Sichuan, the Longmen Grottoes in Henan and the Yungang Grottoes in Shanxi. The project will cost a total of US$1.7 million and should be open to visitors within two years.

Foreign Countries Helping Preserve China's Relics

In recent years foreign countries have been contributing both funds and expertise to help China preserve and study some of its most important cultural sites. At Dunhuang's Mogao Grottoes in Gansu Province, advanced U.S. equipment has been used to protect many of the statues and frescoes, and Japan has also donated funds to help preserve these magnificent grottoes. Italy has assisted in setting up a centre for restoring cultural relics in Xi'an, while German experts have worked with Chinese researchers to help preserve that city's famous terracotta army. Since 1990 Germany has contributed both technical assistance and equipment for a relic restoration studio at the Shaanxi Provincial Institute of Archaeology, where they were able to remove rust from an inscribed cane found at the Buddhist Famen Temple.

Hong Kong's Big Buddha Statue Officially Open

Hong Kong's Lantau Island was the venue for the recent opening of the world's largest bronze outdoor Buddha statue. Located 482 metres above sea level at the Po Lin Monastery, the Tiantan Buddha statue measures 34 metres high including the base and was made out of 202 pieces of bronze, each one weighing about 1,000 kilograms.

Harbin's Forest Park Opens

A National Forest Park has recently opened in the city of Harbin, capital of Heilongjiang Province in China's far northeast. The first such park to be set up in an urban area, it was originally a botanical garden which took 30 years to set up. Now over 90 per cent of the land is forested and some 1,000 species of plants are grown there. The park is divided into nine gardens, including one for seedlings, one for fruit trees, one for aquatic plants and another for cash crops.

Historical Tours in '94

The China National Tourism Administration (CNTA) and the State Bureau of Cultural Relics have worked together to create 14 special tours for visitors from Hong Kong, Macau, Taiwan and abroad. The program has been named Heritage Tourism '94, and is intended to open up previously difficult to reach historical and cultural sites to overseas tourists. Many of the routes follow in the footsteps of great figures in history, such as Confucius, Emperor Qin Shihuang, Marco Polo and Pu Yi, the last emperor of China. In addition, one tour will trace the route of the Tang-dynasty Buddhist monk Xuan Zang (Tripitaka) on his way to India, and another follows in the footsteps of Princess Wencheng when she went to Tibet some 1,300 years ago to marry the Tibetan king. In addition to the tours, authorities have also organized a number of cultural festivals, conferences and other events.

Wildlife Park to Be Built

Nature lovers planning a trip to Sichuan Province next year might want to pay a visit to a new wildlife park soon to be built near Chengdu. Located in the city of Dujiangyan, 30 kilometres northwest of the capital, the park will be a part of the Dujiangyan National Forest and will cover an area of 250 hectares. Foreign investors and the government of Dujiangyan will be spending over US$6 million to construct the park, which should be open to visitors some time in 1995.

Beer Town in Qingdao

The city of Qingdao in Shandong Province, long known for its beer of the same name, has recently begun construction of a tourist attraction meant to promote the popular drink. Expected to be the largest in Asia when completed, the "beer town" will teach visitors about beer culture and the beer business. One section of the town will be surrounded by pubs, so beer drinkers should feel right at home!

NEXT ISSUE

Guilin: The Best Scenery Under Heaven

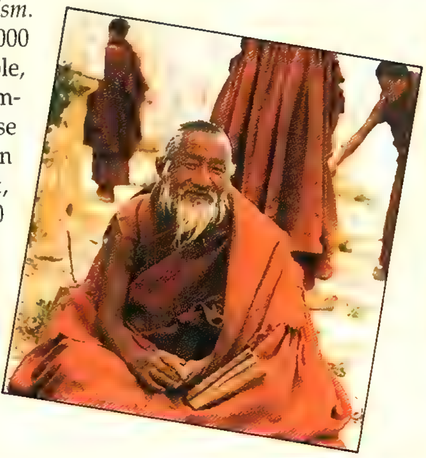
Our next issue will be focusing on an old favourite — the well-known scenery around Guilin in the Guangxi Zhuang Autonomous Region. Our reporters take a cruise along the beautiful Lijiang River, roam the streets of Guilin, visit an ethnic minority culture garden and make a trip to the town of Sanjiang, where they talk with two professional models on a photo shoot. We will also have an account of a journey to Tibet as seen through the eyes of an artist, and take a look at some interesting temple activities in the city of Tianjin.

Contributions Welcome!

Do you have an interesting story to tell about your experiences in China? Do you have practical travel tips you would like to pass on to other travellers? Have you taken high-quality photographs which you feel other readers would appreciate?

If so, we would be pleased to receive your contributions for possible publication in a future edition of *China Tourism.* Articles should be no more than 2,000 words and should, whenever possible, have colour prints or slides to accompany the text. For further details please contact Roberta Raine in the Foreign Languages Editorial Department, Monday through Friday after 12:30 pm.

Address: 18/F, V. Heun Building,
138 Queen's Road Central, Hong Kong
Tel: 541-9980



STAY WITH THE BEST

10TH ANNIVERSARY

IN THE HEART OF THE CITY

24 HOURS AT YOUR SERVICE

15 RESTAURANTS & BARS

5-STAR BUSINESS AND RECREATION FACILITIES

金陵飯店
Jinling Hotel
Nanjing China

Xin Jie Kou Square, Nanjing, China
Tel: 4454888, 4455888 Fax: (025) 7714695
Telex: 34110 JLHNJ CN

JINLING HOTEL 10TH ANNIVERSARY SPECIAL OFFER

Presenting this coupon at the time of check-in entitles you to a 20% discount off your room rate

東方宾館

DONG FANG HOTEL

★★★★★

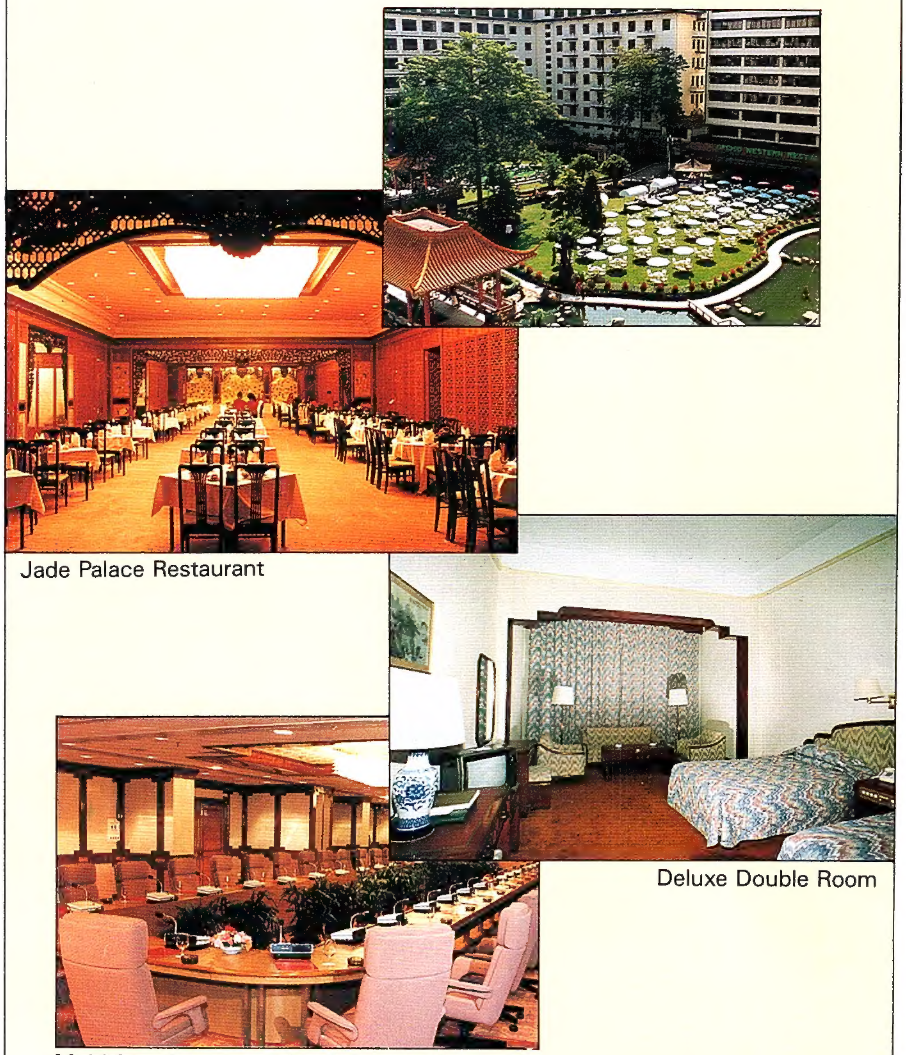
GUANGZHOU, CHINA

STAYING IN DONG FANG A SUCCESS IN BUSINESS

The businessmen, tourists and visitors always hunt for a comfortable and convenient hotel, where they can have an access to the native custom and cultural essence of alien land, where the multifarious services are rendered in the most efficient way. Those who visit Guangzhou want to taste the local gourmet food under the spell of the saying ''eat in Guangzhou''. Perhaps they will seek after what is superb, splendid and beneficial for their dining.

Dong Fang Hotel, opposite China Trade Fair, can satisfy you in all these respects. Why not try it!

Classical Garden National Style



Jade Palace Restaurant

Deluxe Double Room

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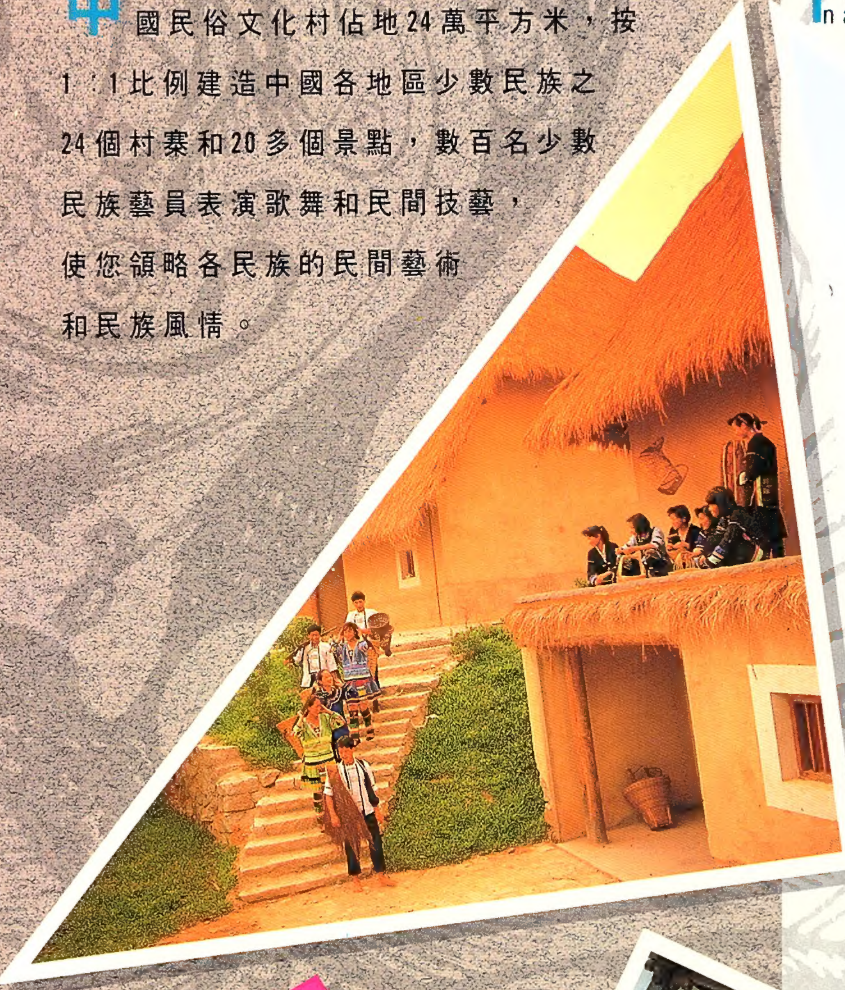
深圳

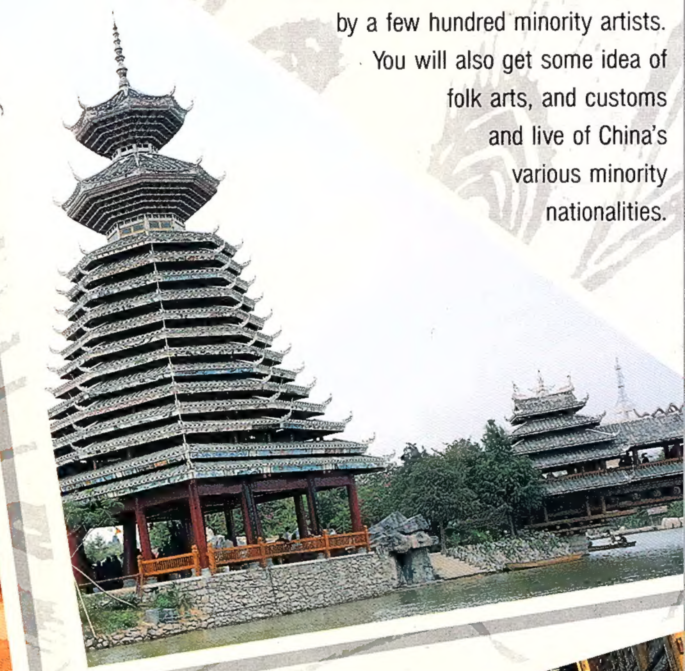
SHENZHEN

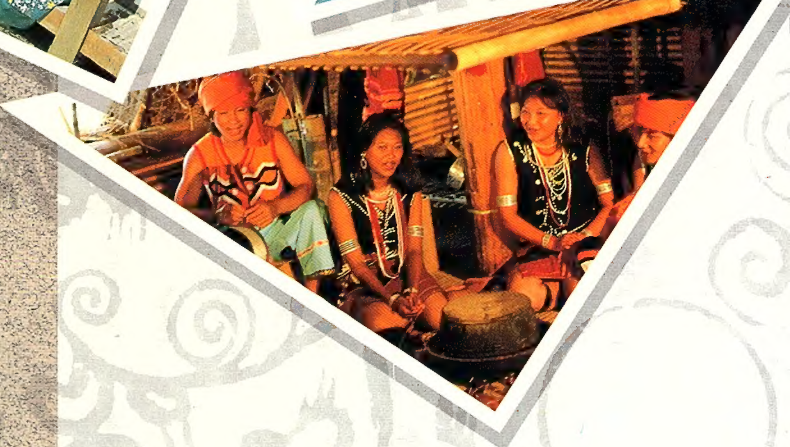
中國民俗文化村
China Folk Culture Villages

中國民俗文化村佔地24萬平方米，按1：1比例建造中國各地區少數民族之24個村寨和20多個景點，數百名少數民族藝員表演歌舞和民間技藝，使您領略各民族的民間藝術和民族風情。

In an area of 240,000 square metres, 24 villages of China's minority nationalities on the scale of 1:1 and more than 20 well-known scenic places are built in China Folk Culture Villages. Here you can enjoy the performance of folk song and dance, and folk acrobatics presented by a few hundred minority artists. You will also get some idea of folk arts, and customs and live of China's various minority nationalities.







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